



CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

The Dilemma of Evangelical Novelists
JAMES WESLEY INGLES

A New 'Textus Receptus'?
S. MACLEAN GILMOUR

Rules for Bible Translators
FRANCIS R. STEELE

EDITORIAL:
The Power of a Godly Pen

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THE CHRISTIAN NOVEL and the Evangelical Dilemma

JAMES WESLEY INGLES

Why are so few significant novels produced within the evangelical tradition? Why is it increasingly difficult for the serious novelist to give expression to his view of life within the framework of this tradition? The answer is not simple.

Of course there are those who decry fiction as a whole, who either oppose it or neglect it, considering it unworthy of the concern of thoughtful men, particularly of Christian men. Such indifference or hostility may be justified when one considers the annual flood of works which have no purpose beyond mere entertainment, and this sometimes of the lowest order, and the increasing number of novels that are morally defiling.

However, fiction may be and often is a significant vehicle of thought, a means of carrying truth alive into the heart by way of the imagination, and no one seriously interested in knowing the best that has been thought and written can afford to neglect completely this powerful force in the shaping of life. For serious fiction has had an extensive influence upon multitudes of readers, affecting, often subtly, their views of life, their moral ideas and attitudes, and thus their conduct.

And this shaping power of fiction is not confined to those novels which aim directly at social reform, or which are openly concerned with customs and manners. There is a pervasive spirit emanating from the general portrait of life revealed in an author's selection of his material, by what he includes or omits, by the slanting of his material toward a point of view.

Fiction and drama are closely related, and plays and cinemas are often drawn from works of fiction, and together they wield an influence beyond all calculation. Roman Catholics, realizing this, have made effective use of both media of communication, and they can list some of the great novelists, as well as many of

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the more popular. And the other liturgical branches of the Church, Anglican, Lutheran, Eastern Orthodox, have each produced their share of significant writers.

LIFE IN AN ARTLESS SETTING

Evangelical churches have not fared well in the area of the novel. It would seem that our form of the Christian faith has either been the object of cynical and satirical attack in fiction, or it has been handled sympathetically by pious but artistically limited writers. The latter give either a shoddy two-dimensional picture of life or a prim and proper portrait, so emasculated, so colorless, or so obviously faked that the books say nothing about life of any significance, and can be read only by the already convinced who believe that they are keeping themselves "pure," "unspotted from the world," by reading an adulterated rather than an adulterous version of life.

What are the reasons for this sad state of affairs? Why have no recent novelists of stature arisen within the evangelical tradition to handle life within a religious context with the same sort of power and beauty one sometimes finds within the liturgical traditions?

The reasons are many.

THE USE OF SYMBOLS

There is first in the evangelical form of Christianity a tendency to eliminate wholly or at least to minimize the use of symbols, and thereby to reduce religious experience to an ethereal, completely spiritual relationship with the divine that does not adequately, if at all, clothe itself in the visible and the tangible.

This decrying of the symbol is the product of a certain extreme reaction in the Protestant Reformation. So gross had become the dependence on the tangible in the medieval Church that it had often approached the idolatrous. In trying to sweep away this error, some of the more radical reformers actually fell into the opposite error, basically a denial of the meaning of the Incarnation, the Word made flesh, which is at the heart of the Christian faith.

And this sweeping denial of the function of symbols,

of the importance of symbols, cuts at the very roots of any genuinely artistic representation of the Faith in life, for art deals in symbols. The symbolic is its language, its means of communication.

One cannot properly study the Bible, the supreme Revelation, and at the same time the supreme achievement of literary art in the world's literature, and not observe the dependence of the biblical writers upon symbols, upon the tangible, the concrete in the communication of spiritual truth. Even at Pentecost, the most spiritual of experiences surely, there is the wind and there is the fire. Jesus does not merely speak a word to a blind beggar. He makes clay with spittle and lays it upon his eyes. And at the last hour of greatest intimacy with his disciples, He took bread and poured out wine. The mightiest books of the Bible in literary power are the most symbolic: *Genesis*, *Job*, *The Psalms*, *Isaiah*, the *Apocalypse*.

It may well be that the evangelical branch of the Church must recover a sense of the meaning and function of symbols (as it veritably seems to be doing) if it is to produce writers who can communicate the experience of the Faith with power and beauty. The church building that cannot be distinguished from a lecture hall in appearance is not functioning as a spiritual instrument, though spiritual activity may be going on within it unaided by the setting. It may shelter the congregation adequately from the elements, but it does nothing in itself to lift the spirit Godward. And the ministry of the Word in such a building receives no assistance from the stones that should cry out in praise to God.

One cannot deny that there may be, that there have been, great outpourings of spiritual power without the assistance of instruments, but one must admit the difficulty of its representation for the artist. Too often the creative writer within the evangelical tradition is left with the most meager, and sometimes even pitifully shoddy instruments with which to shadow forth the most holy faith in graphic and pictorial terms.

THE WIDE PROVINCE OF ART

But this is only one of his problems. There is further the pressure upon him to select subjects which are in "good taste" in the Victorian sense. He is required to shun any realistic probing into the basic and most vital problems confronting the individual and society. And yet all life, high and low, sordid and noble, vile and pure, is the province of art.

Surely if the Bible is to be our standard, we must admit that nothing lay outside the province of the inspired writers. There are passages in the Bible concerned with the grossest and sometimes the most shocking forms of evil. There are stories of Sodom, of the Benjaminite war, of Amnon and Tamar. And there are

the less startling but no less realistic stories of Joseph and Potiphar's wife, of David and Bathsheba, of Hosea and his faithless wife.

It certainly is not necessary for the Christian writer to dwell on the portrayal of evil in human experience. Indeed he cannot be a Christian writer if he prefers to wallow in human perversity and sin, to titillate the perverted taste and the defiled imagination of the carnally-minded reader.

But, on the other hand, he cannot be a true artist, he cannot be a significant writer, if his vision does not include the whole of human life, the depths of depravity as well as the heights of aspiration. If Christian readers, and Christian editors and publishers, insist on imposing unbiblical restrictions on contemporary authors, they will continue to produce men of little power and less vision, incapable of stabbing awake the conscience of the unregenerate.

Ibsen, whose dramas often shocked the prudish of his day, was once compared to the naturalist, Zola. This aroused him to anger. "Zola," he said, "descends into the cesspool to take a bath; I, to cleanse it." Ibsen was there suggesting a profound difference in the handling of evil in fiction and drama. The portrayal of evil per se does not make an evil book. If that were true it would be necessary to cut out great portions, not only of the Bible, but of the works of Shakespeare as well.

Unless there is a growing demand for Christian writers who will be free to write about the whole of life with compassionate honesty, the Christian faith cannot find any great expression in fiction.

"Let marriage be held in honor among all," wrote the author of the Epistle to the Hebrews, "and let the marriage bed be undefiled." But the Christian novelist seems almost as embarrassed in dealing with sex as is the non-Christian novelist in dealing with prayer. Surely there is an area between prudery and pruriency where the Christian view of sex may be handled honestly, forthrightly, and even beautifully, as in *The Song of Songs*.

So long as certain areas of life are handled only by the non-Christian writer, we will continue to advance a non-Christian view of life in its deepest recesses. We cannot combat the pagan view of sex in our time by ignoring its significance in human experience, or worse, by preserving in a realistic age the Victorian prudery and hypocrisy that made an ugliness of what God intended to be beautiful.

The sex relationship can be sacramental, an "outward and visible sign of an inward and invisible grace." But without the divine grace, without the spiritual aspiration infusing and inspiring the mutual love of two people, it tends to become merely the physical drive for personal gratification, which it is too often

in fiction and in life. Surely the Christian novelist has a responsibility to reveal the distinction.

Of course, sex is only one area of life in which the realistic approach is needed in our time. Some of our great social problems cry out for a Christian treatment in fiction. Where is the great labor novel written from a Christian perspective? Where is the farm novel dealing honestly with that problem in our national life? Where is the missionary novel written with depth and power, recreating the whole milieu in which the transplanted Christian faith operates? Why does the popular denigration and disparagement of the missionary, as in Michener's *Hawaii*, go unchallenged? Where is the novel dealing with the momentous ferment in Japan? Where is the Christian novel realistically and dramatically coming to grips with Communism?

THE PROPER AND THE PRUDISH

But not only is the Christian novelist limited in his selection of material; *he is forced to handle even the properly selected material in a prudish and unrealistic manner.* And yet we are living in a realistic age, an age that is as earthy and frank in its diction as was the age of Shakespeare. And that was the age also of the King James Version of the Bible, published in the same year (1611) as Shakespeare's last play, *The Tempest*. And the same earthy Anglo-Saxon words provide the translation from the earthy and realistic Hebrew text.

Here again, if the Bible is to be our standard, the modern Christian prophet should be able to call a spade a shovel as well as his ancient prototypes.

Why should "the prophetic voice in modern fiction" (as William R. Mueller suggests in his recent book under that title) be largely heard in writers that are non-Christian? It has not always been so. There have been great Christian voices in fiction: Dostoevski, Merezhkovski, and Sienkiewicz, to name a few.

Is the evangelical tradition then so artistically anemic that it can produce nothing full-blooded, full-bodied? Must the great writers of our time be intellectual rebels? Can the Great Acquiescence produce nothing worthy of our time, some mighty expression of our Faith's triumphant and transforming power?

Most of the so-called "Christian" novels are artistically reprehensible, however proper their morality or their message. Often their characters are paper puppets, mere mouthpieces for the author's pious propaganda. They have nothing of the vitality we seek in fiction of a genuine sort. They are cut to fit the moral, which is often as obvious as the message of Edgar Guest in verse. There is no subtlety in the handling, no sense of irony. The dialogue reads like written, not spoken English. There is little of idiom or idiosyncrasy to identify one particular person from another.

They all speak the speech of their author. There is no real understanding of all sorts and conditions of men. There is no all-embracing, Christlike compassion.

Is it any wonder that these artificial representations of life say nothing to those outside of the fold, and very little to those of education and intelligence within it?

And finally, all of this papier-maché world of romantic illusion, often so far removed from the real, or so pale a representation of it as to be unrecognizable, is too frequently conveyed in a style so shabby, so literal, and so careless as to disgrace the Faith they would proclaim.

Hemingway is said to have gone over the manuscript of *The Old Man and the Sea* 80 times. By comparison, stylistically, some of the religious novels of our time resemble the first draft of a college composition. There is no sense of the poetic, no attempt to create the rhythms of effective prose, to shape the imagery that lifts the mind from the dull commonplace, that rising from sullen earth sings hymns at heaven's gate.

One novelist at least in our time has done the thing beautifully, and he is an Anglican, within a liturgical tradition. Alan Paton's *Cry, the Beloved Country* is not only a novel dealing realistically with one of the most serious problems of our time, but it is a thing of classic beauty, of poetic power and simple grandeur that lifts the spirit singing after the heart has been broken.

No sensitive spirit can come away from a reading of such a novel untouched, unchanged. Here are the evil, the sordidness, the irony, the tragedy, and the pathos of life. But here also are love and joy and peace that pass understanding. Here the Christian message is given wings. But here also it speaks in a voice with the sound of many waters, a voice that is prophetic, that speaks to our condition and to our need.

THAT THE MESSAGE GO FORTH

Only as Christian editors and publishers, Christian ministers and laymen rally to encourage the writing of works of such power and beauty will the Message go forth persuasively as it should in fiction to the troubled hearts and the confused minds of men in our time.

We will continue to neglect or to inhibit this potentially great vehicle of truth to our own loss and to the limitation of the artistic expression of the Faith. An alerted and aroused ministry might help to create an educated and intelligent laity that could in turn raise the standard of creative writing within the evangelical tradition.

Only as we see the necessity of the total penetration of our culture by the Gospel can we bring every thought into submission to the high and holy will of Christ.

END

A New 'Textus Receptus'?

S. MACLEAN GILMOUR

The writer is an unrepentant, unregenerate liberal, a liberal without prefix, hyphen, or quotation marks. He belongs to what a distinguished professor in one of our eastern conservative seminaries recently described as a "dying genus." He suffers from the unfortunate illusion or delusion that the demise of liberalism has been unduly anticipated by wishful thinkers and (as Mark Twain observed long ago in another connection) "greatly exaggerated." He looks back with nostalgic affection on the good old days when a liberal was a liberal and a conservative was a conservative and each knew where the other stood. In the twenties he studied under such liberals as William Adams Brown, Henry Sloane Coffin, Arthur Cushman McGiffert, Harry Emerson Fosdick, Julius August Bewer, Ernest Findlay Scott, Shirley Jackson Case, Adolf von Harnack, and Adolf Deissmann, and cannot for the life of him recognize the liberalism he knew in the current caricatures by neo-orthodox, neo-evangelical, neo-fundamentalist, and neo-modernist polemicists. As a matter of fact, he is sick and tired of neo-isms of all varieties, which make him think of Sixth Avenue ("The Avenue of the Americas") rather than of well-defined theological systems.

He is also a liberal who holds the memory of J. Gresham Machen in high respect and with a certain amount of affection, for Machen (in his judgment) was the ablest of an able corps of Pauline scholars in those far-off days, a scholar who wrote what is still the best book on Paul to come from the pen of an American interpreter and who was a conservative without hyphenation and without apology.

Why, then, should such a liberal, according both to neo-fundamentalists and neo-modernists a fossilized theologian, an epigonous of nineteenth century theological romanticism, submit an article to CHRISTIANITY TODAY? For several reasons. CHRISTIANITY TODAY is well-printed, well-edited, and widely circulated. Prob-

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ably as many neo-modernists read it with some regularity as they read any other undenominational periodical, though they may do so surreptitiously by some library shelf or on the table in the seminary reading-room. And what should inhibit a liberal theologian from submitting an article to an undenominational journal that is recognized as representative of conservative theological scholarship and conservative churchmanship?

The writer of this article likes conservatives. As a friend recently remarked to him, "They come clean!" He believes they are capable of seeing the best in him and in his theological and critical position, as he hopes he can see the best in them and in theirs. And so he entrusts a study of a problem that has bothered him to the pages of a journal that is ready to give a hearing to points of view with which it may not necessarily or entirely agree.

The writer is a minister of the United Presbyterian Church in the U.S.A., and is glad and proud that his denomination has been a member from the beginning of the National Council of Churches of Christ in the United States of America, has given it support even in such petty crises as that stirred up by a recent statement in an Air Force Manual that had a brief but heady notoriety, and has contributed some able and intelligent individuals to its leadership. He would use what little influence he has in Presbytery, Synod, and General Assembly to strengthen and extend Presbyterian enthusiasm for, and assistance to, the National Council's Division of Christian Education. Nevertheless, he believes that the Council has made a serious mistake in permitting the Division of Christian Education to promote the Revised Standard Version (the very word "Standard" anticipates and begs a question) as a new "Holy Version," a new English *textus receptus*, and he is frankly amazed and disturbed that the only vocal criticism of any consequence of this policy has come heretofore from fundamentalist, neo-fundamentalist, evangelical, and neo-evangelical circles.

The writer agrees with many such "conservative" churchmen that this apparent policy of the National Council is reprehensible, but his reasons for so believing are not (in part, at least) those advanced by



7 Reasons Why a Scientist Believes in God

Among many people who have asked that Reader's Digest reprint this important article is Brigadier General David Sarnoff, chairman of the board of the Radio Corp. of America.

A. Cressy Morrison, former President of the New York Academy of Sciences, does not believe that science conflicts with faith. In his article, appearing in OCTOBER Reader's Digest, he states "we are approaching even nearer to an awareness of God." He presents evidence of a supreme Creative Intelligence . . . concludes it to be scientifically true that: *"The heavens declare the glory of God and the firmament showeth his handiwork."*



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How to Think Creatively; Win Success. Do you think you have to be *born* creative to get an idea? Here's proof that many people have been *taught* (or taught themselves) to solve problems, obtain patents, win success. There are many suggestions and a few sample brain-twisters to get you started.

The Race to College. Getting into college has become "grim, grimmer, grimmest" . . . but there will be room for good students at many colleges until 1964. This helpful article names such colleges, shows why parents need to save money, why youngsters should begin college-planning in 8th grade.

How the Doctor Examines Your Eyes. Doctor, what about those specks floating in front of my eyes? Is eyestrain dangerous? How often should I have my eyes examined? This article shows that an eye examination takes only an hour, costs as little as \$10, may save you the priceless gift of sight.

The State of the Free World: It's Better Than You Think. Are the alarmists right about Soviet progress? A foreign correspondent for The New York Times says they are *not* . . . and checks over the record of the last 10 years in country after country to prove that (Fidel Castro excepted) the democracies have actually been gaining on communism.

ions Can Do Strange Things To You. Can we relieve pain without drugs?—bring relief to hay fever and asthma victims?—lessen depression *by ionizing the air we breathe*? Here are the facts about positive and negative electricity which are *already* causing the redesign of air-conditioning.

The Chances for Peace. A distinguished correspondent has recently interviewed some of the wisest and most experienced men in Paris, Berlin, London, Washington. Here, in October Reader's Digest, he reports their answers on the single most important question which faces us today.

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scholars and theologians on "the other side of the tracks." The RSV editors were right in translating Isaiah 7:14 "Behold a young woman shall conceive and bear a son. . . ." That decision was purely a matter of applied honesty in the English rendering of a Hebrew substantive. The RSV editors were wrong in translating I Corinthians 13:1 "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong. . . ." The result is rhythmically disastrous; "tongues" remains as meaningless to the average reader in Luther Weigle's Connecticut as it was to readers in William Tyndale's Gloucestershire; and it is a real question whether the substitution of "love" for "charity" clarifies or befogs the apostle's meaning. Which is easier for the minister, to explain to the people in the pew (if any explanation is necessary) that "charity" in the sixteenth century meant "Christian love," or to explain to his Greekless parishioners that "love" in the RSV means Anders Nygren's *agape*?

PROPAGANDIZING GREATNESS

The National Council's Division of Christian Education boasts that the RSV is rapidly becoming *the* Bible of the church, and all its propaganda (so far as a Scripture version is concerned) is directed towards effecting that consummation so devoutly hoped. Not long ago its executive secretary marshalled the following statistics, which no doubt could be made even more formidable and impressive in A.D. 1960.

There are . . . sixteen major denominations which use the Revised Standard Version almost exclusively in their church school literature. These include the Methodist, Protestant Episcopal, Presbyterian U.S.A., United Lutheran, Disciples of Christ, American Baptist, and Congregational-Christian. These are among the larger denominations in the States [the recipient of this letter was employed at the time in Canada], and I am informed that the United Church of Canada uses the Revised Standard Version in most of its literature. I understand that the church membership of the denominations now using the RSV in the program of Christian education is something like 26,000,000, and that churches with an additional membership of 2,250,000 are now using the RSV in parallel columns with the KJV. It seems to me that this use will rapidly acquaint the rising generation with this translation.

The Revised Standard Version is already *the* English Bible in colleges and seminaries [*sic*], and most of the young ministers of my acquaintance use nothing else [*sic*]. In a small Ohio town recently, I found that in three out of the four churches, the RSV is used exclusively in the pulpit.

I have recently [October, 1955] seen a copy of the hymnbook just published by five Presbyterian churches. I discover that the unison and responsive readings are almost exclusively from the RSV. The two exceptions are Psalms 1 and 23, which appear in the King James Version.

The writer submits that the RSV *has* not, *should* not, and hopefully *will* not become *the* Bible of the English-speaking world, and that the National Council, in tolerating the promotion propaganda of its Division of Christian Education and of the publishers of the RSV without qualification or restraint, has displayed a carelessness with respect to our literary and religious heritage and an ignorance of facts of which every scholar is cognizant that should amaze and dismay all who believe in its mission.

SEVEN OBJECTIONS

Let me itemize seven objections to the claim that the RSV is (or ought to be) the English Bible of Protestant Christians. There are others as cogent, but they would only serve to strengthen a case that does not depend on them for its demonstration.

1. Past revisions of the Bible have required a very considerable stretch of time in which to displace their predecessors: witness the prevalence of the Old Latin versions in parts of the medieval church long after the appearance of the Vulgate; the influence of the Great Bible (see the Anglican *Book of Common Prayer* in our own time) after the appearance of the Bishops' Bible; and the hold on the affections of the common folk in England of the Geneva Bible for a generation or more after the appearance of the King James Version.

2. The RSV is admittedly a provisional version. The RSV committee of the National Council's Division of Christian Education has already made many changes in its text since the first edition of the New Testament in 1946 and the first edition of the whole Bible in 1952, and no doubt will continue to do so. The publication of a really definitive translation (or revision) awaits the preparation of a really adequate Greek text of the New Testament (to say nothing of the even more difficult task of reconstructing a really adequate Hebrew and Aramaic text of the Old Testament with the help of the embarrassing abundance of new material available since the first accidental discoveries in Cave I at Wadi Qumran in 1947). The editors of the RSV were compelled to improvise an eclectic Greek text, and the acceptance of a new "Westcott and Hort" awaits the emergence of a new Hort or Tischendorf, or the completion after some decades of the arduous labors of such unsung heroes of biblical scholarship as contribute to the sporadic publications of the American New Testament Textual Seminar.

3. With all their weaknesses, the RV and the ASV, at the time they were issued, drew upon the pooled skills, learning, and resources of English-speaking scholarship, both British and American. Only North American scholars, or scholars resident in North America, had anything to do with the RSV. The translation project underway in the United Kingdom, a

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project, by the way, that proposes to issue a new translation from the original tongues rather than a revision of Tyndale, Coverdale, and Cranmer and that is now, on the verge of publishing its New Testament, is a project of Free Church as well as Anglican scholars and may (when it is completed) prevent the general endorsement of the RSV by the churches in Great Britain and in other countries of the British Commonwealth, including Canada.

4. While the RSV has been more successful than the ASV in retaining a measure of the literary beauty of the KJV (it might be more proper to say, "of Tyndale, Coverdale, and Cranmer"), it is possible to demonstrate that it has frequently sacrificed the cadence and charm of its great predecessor without achieving a compensating precision and clarity in the use of contemporary idiomatic English. And, with all the wealth of learning represented on the National Council's RSV committee of editors, the committee had no Lancelot Andrewes!

5. Publicists of the RSV and some recent graduates of our seminaries occasionally underestimate the role that the KJV played in determining what would be literary "English" and in creating and inspiring English literature, a role even greater than that played by Luther's *Bibel* in Germany. They seem occasionally to be largely unaware of its contribution to the familiar idiom of even American English. At times they even appear to overlook its hold upon the unreflective affections of many who worship in our churches, whether they worship in Portland, Maine, or Portland, Oregon, or Lynchburg, Virginia. There are overtones in the very hearing of the KJV from the pulpit or the lectern that have greater value in creating an atmosphere of worship than is sometimes realized by directors of publishers' publicity or young men who have just entered the Christian ministry.

6. Statistics of the circulation of the RSV can only be interpreted in proper perspective when viewed in the light of statistics concerning the past and present circulation of the KJV (to say nothing of Moffatt, Goodspeed, Phillips, *et al*) as published by the university presses in the United Kingdom, by the British and Foreign Bible Society, by the American Bible Society, and by many others. Despite its phenomenal sale, it is probable that the RSV still trails its predecessor in 1960 and that countless homes have a copy of the KJV that never heard of the RSV. And when one recalls that the KJV is not only a current best seller but has been in continuous publication since 1611, that innumerable families treasure copies of it as a "family" Bible, that some families even consider it a sin to burn or discard a "St. James" Bible, and that many laymen and some scholars still prefer it to any other version as a vehicle of the Word of God in public

worship and private devotions, it is apparent that any count of KJV Bibles and Testaments still in existence and in use in our time, in a society that is not as biblically illiterate as some rhetoricians suggest when they are inebriated with the exuberance of their verbosity, could only be undertaken by some electronic robot still awaiting invention at Massachusetts Institute of Technology.

7. The adoption of the RSV text by various church departments of Christian education will have a long-range influence on the reading practice of their constituencies, but to assume that, because churches with a membership of 30,000,000 or more have officially recognized their preference for the RSV over the KJV, the former is therefore *the Bible*, the version of Holy Scripture, for half the Protestant population of the United States and Canada, is to perpetrate an egregious *non sequitur*.

The writer has made generous use of the RSV in his work as a commentator and instructor and is grateful to its editors, publishers, translators, and revisers. But he believes that its place, along with other revisions and modern-speech translations, is in the study and on the lectern in a classroom, not on the pulpit or lectern in the sanctuary.

He recalls with interest and wholehearted approval a remark made by James Moffatt after he had listened to a young minister read the Scripture lesson from "Moffatt's Translation" at the morning diet of worship: "If I had ever suspected that this could happen, I should never have published a line of 'Moffatt's Bible'!" He recalls this reaction of a great scholar and great translator to the misuse of his work, a great scholar who also served for long as executive secretary of the RSV New Testament Committee, and commends it to the consideration of responsible officers in the National Council of Churches in the United States of America and to those ministers of its constituent denominations who (in his judgment) are making a similar misuse of the RSV.

END

WE QUOTE:

EMOTION IN RELIGION: "A crudely emotional approach to religion is preferable to religious formalism which is purely aesthetic and orderly and lacking in dynamic power. One of our serious troubles in the church today is that it has become legitimate to be emotional in anything but religion. The need is for something that will summon one's whole enthusiasm. The moment the church becomes completely programized and depersonalized, it becomes a monument to God's memory and not an instrument of His loving power."
—DR. JOHN A. MACKAY, former President of Princeton Theological Seminary in an address before the 1960 General Assembly of the Cumberland Presbyterian Church.

Rules for Bible Translators

FRANCIS R. STEELE

The past half century, and especially the past 20 years, has produced a spate of new "translations" of the Bible. We are told that Elizabethan English is no longer intelligible to the majority of younger Christians, and especially the unchurched multitude; also, that newer manuscript evidence requires elimination of hundreds (if not thousands) of presumed errors in the Authorized Version. There is some truth in these allegations, but not nearly so much as advertisements for the new volumes suggest. Moreover, it is doubtful if all the new translations provide the correctives they profess. Not infrequently they simply substitute their own confusion for that which they claim to have dispelled. This is especially true in their claim to the title "Translation." Few recent works have any right whatever to that title. And this is the very core of the problem: What is a *translation*?

TRANSLATION OR PARAPHRASE?

The liberties taken by many so-called translators is seen in their violation of the limits of true translation in distinction from paraphrase. Any technical definition of "translation" must emphasize the meticulous accuracy with which such limits must be observed, especially by scholars who profess to believe in scriptural revelation.

A brief dictionary definition of "translate" is "carry over into one's own or another language." This is sufficiently broad to admit of almost any license, and might even be thought to justify loose practices among present-day "translators." Therefore, allow me to substitute a definition learned by experience in translating Babylonian and Sumerian documents, in which I valued highly the training received from one of America's outstanding scholars in the field of Assyriology. The discipline taught me the inviolable principles embodied in my concept of a legitimate translation. This

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is it: A translation should convey as much of the original text in as few words as possible, yet preserve the original atmosphere and emphasis. The translator should strive for the nearest approximation in words, concepts, and cadence. He should scrupulously avoid adding words or ideas not demanded by the text. His job is not to expand or to explain, but to translate and preserve the spirit and force of the original—even, if need be, at the expense of modern colloquialisms—so long as the resultant translation is intelligible.

Some linguists may object that the above definition is unduly rigid, and may seek greater latitude in the interest of more literary or colloquial translation. They might point to liberties necessarily taken in the translation of a Chinese or Sanscrit poem into English. However, there is a vast difference between translating a Sanscrit poem and the Bible into English. In the former case we are dealing primarily with ideas, cast in an alien mold, which may best be conveyed in English by a rather free translation. In the latter case we are dealing with a document whose language and vocabulary were specially chosen by the Holy Spirit for the communication of particular truths. No translator—least of all an evangelical Christian who holds to the inspiration of the Scriptures—dare ignore that fact. Not just ideas, but words are important; so also is the emphasis indicated by word order in the sentence.

It should be noted first that when translating the Hebrew, Aramaic, and Greek text into English, we are not faced with serious problems of cultural extremes. The physical and social background of the ancient Near East is much closer to our general European society and economy than to either a tropical culture of Central Africa or the arctic culture of the Esquimeaux. This eliminates many knotty problems of cultural transference in translation. By and large, the pastoral or urban society of Bible times can be transferred directly and in its own terms into intelligible English. Moreover, the past four centuries of acquaintance with the Bible have introduced into our common speech many words and ideas originating in the society of Bible lands (such as "crucifixion," animal sacrifices, and so on) which, though initially strange to the European scene, are now quite familiar. This makes the

task of translating the Bible into English simpler than into the language of a people with an opposite or primitive culture. It is therefore easier to achieve a nearly word for word transfer which the nature of the inspired text deserves.

If the ultimate Author, the Holy Spirit, employed a certain language as the medium of communication of divine truth, we must assume that He also deliberately employed the particular words of that language in a particular manner to achieve his purpose. Anyone familiar with word studies in the original languages can testify to the amazing consistency of employment of particular terms throughout the Bible and also the wealth of truth conveyed by deliberate use of similar or contrasting terms in particular circumstances. When a certain word is used several times in one passage, or even in different books, to convey a particular idea, a good translator will follow this pattern wherever possible. In this respect many helpful corrections have been applied to the Authorized Version by recent translations. But men violate a basic principle of translation when they choose to substitute for individual words or short phrases long "homiletic" passages of private interpretation.

Look at a few illustrative examples. To translate the simple Greek sentence "does this cause you to stumble?" (John 6:61, three words in Greek) as "does this cause you to disapprove of me and hinder you from acknowledging my authority?" is inexcusable on any grounds. Even the RSV rendering "does this cause you to take offense?" is debatable, since it unnecessarily changes the tone of the question and adds a personal element absent in the original. Note the liberties taken by Weymouth ("does this seem incredible to you?") and Lloyd ("doth this lead you astray?"). The question in the original Greek is terse and laconic, "does this cause you to stumble?" There is nothing profound or difficult about this and the concept is one which is quite familiar to English-speaking people. There is no hint of any personal animus or disloyalty on the part of the disciples; suggestions of this nature are speculations by the translators. Adding the ideas of "incredible," "misleading," "authority," and "disapproval" is unjustified in a translation though, perhaps, admissible in a commentary.

Even to alter the emphasis from negative to positive while stating the same basic idea is unjustified. For example, for the KJV "Let love be without dissimulation" (Rom. 12:19), the RSV has "Let love be genuine." Both are essentially the same, to be sure, but oriented differently. The Greek word *anupokritos* means literally "unfeigned" (cf. I Pet. 1:22, where KJV has "unfeigned" but RSV has "sincere"). If the Author had intended either "genuine" or "sincere," he could have said so. There are perfectly good Greek

words for these ideas. Can it be that the word "unfeigned" is unknown to literate Americans?

Frequently the full weight of meaning conveyed by repetition of the same Greek root word is lost in translation, since different English words are used where one word consistently used could have preserved the original force intact. For example, in speaking of qualifications for the Christian ministry in the light of its grave responsibility, Paul writes "who is sufficient for these things?" (II Cor. 2:16) and adds "not that we are sufficient of ourselves . . . but our sufficiency is of God who has also made us sufficient ministers" (II Cor. 3:5,6). For the last of these four words (all forms of *hikanos* in Greek), KJV has "made us able," and RSV has "qualified us." Both obscure a deliberate and significant pattern. But Phillips reworks the passage so that it is well-nigh impossible to establish any equivalence between the Greek words and his rendering. "Who could think himself adequate for a responsibility like this? . . . We dare to say such things because of the confidence we have in God through Christ, and not because we are confident of our own powers. It is God Who makes us competent. . . ." For four similar words in Greek derived from one root, he uses three different words (adequate, confidence, confident, and competent) and adds several words for which there is no textual evidence. This is certainly not a translation. It is almost a homily; useful in its place but misleading to one who seeks the words of the Author.

THE LIMITS OF TRANSLATION

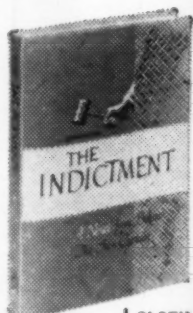
I realize that it is impossible to make a perfect transfer from one language to another in any translation. I realize also that the translator must make choice of those words in the second language which he thinks best convey the thought of the original. But frequently the translator appears to forget that the original words were chosen purposefully, and tends deliberately to cast the sentences into new molds which convey the idea in a significantly different spirit or emphasis. He thus unnecessarily robs the text of at least some of its original import. This practice may be justified in some fields of literature, but it is inadmissible when one is dealing with the inspired Word of God.

Certainly many words and even passages in an acceptable translation of the Bible will benefit from a more extended treatment. But such treatment belongs in a commentary, not in a translation. We expect in a translation the closest approximation to the original text of the Word of God that linguistic and philological science can produce. We want to know what God said—not what Doctor So-and-so thinks God meant by what he said. There is a great difference between the two, and we intrude on holy ground when we ignore the distinction.

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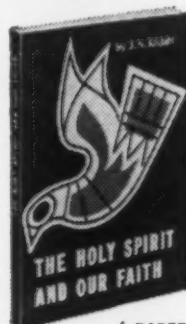
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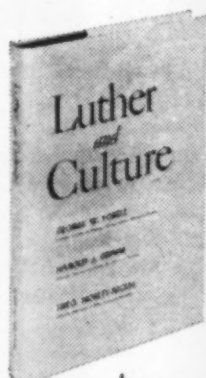
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The list is not a catalogue of the only works desirable in a ministerial study, but aims rather to guarantee representation for literature from an evangelical point of view. Its special concentration is on biblical and doctrinal disciplines. This perhaps accounts for the fact that the Reformed tradition predominates in the choices, although other traditions are not excluded. The list is limited to works in English.

The arrangement under respective headings is not alphabetical by authors except where convenient. In the section on commentaries, for example, the order, after the complete sets, follows that of the books of the Bible. Although a minimal list of subject headings is employed, convenient categories are inserted within these headings. For example, under Systematic Theology the list repeats the usual order of introduction (doctrine of Scripture); complete theologies; the doctrines of God, man, Christ, salvation, the Church, and the last things.

Some additional bibliographical helps may be useful for further research. Among these are: A Bibliography of Bible Study; A Bibliography of Systematic Theology; A Bibliography of Practical Theology (Princeton, N.J.: Theological Seminary Library, 1948 and 1949). This series gives ample recognition to evangelical productions. Essential Books for a Pastor's Library (Richmond, Va.: Union Theological Seminary, 1960, Third edition) gives fair recognition for evangelical literature. The Seminary Review, 11/4 Summer 1956 (Cincinnati Bible Seminary publication, 45 pages) is a very evangelical list. A Bibliography for Pastors and Theological Students (Fort Worth: Southwestern Baptist Theological Seminary, 1951) and Wilbur M. Smith's A Treasury of Books for Bible Study (Wilde, 1960, 289 pages) fit this category also.

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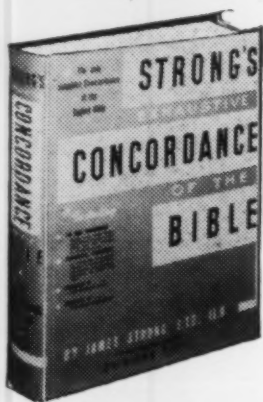
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Bible Book of the Month

PHILEMON

THE EPISTLE to Philemon has been generally recognized by the church as worthy of a valued place in the New Testament canon. Its contribution to our knowledge of Paul's character and gifts and its own grace and cultivation have been treasured and celebrated. The work of a Christian gentleman, it is suffused with considerateness, tactfulness, graciousness, and warmth of affection, and it is undergirded by apostolic firmness and authority. The book is moving and forceful, all the more so because of its brevity. It has been carefully studied for information about the bearing of the Gospel upon master-slave relationships and upon the institution of slavery itself.

GENUINENESS

The authority of Philemon and its Pauline authorship were recognized from the beginning. It was, of course, received as an authoritative communication from the apostle Paul by Philemon and the others in the church in his house, and there is no indication that its origin and character were subsequently forgotten or successfully challenged. Defences of it by Jerome and others indicate some opposition to and difficulty with the epistle, but it has triumphed through the years over all challengers. The earliest example in extant patristic literature of the use of Philemon may be in Ignatius' epistle to the Ephesians. Professor John Knox has maintained that there is striking evidence of a literary connection between these two works (see *Philemon Among the Letters of Paul*, 1959, p. 98 ff.). Possible other early reflections of Philemon occur in Ignatius' epistle to the Magnesians, XII, and in his epistle to Polycarp, VI. Marcion included it in his collection. Tertullian refers to it in his work against Marcion (V: XXI), and remarks that the brevity of the epistle protected it from the latter's falsifying manipulation. Origen quotes it as Paul's. It is included in the Muratorian canon, in ancient versions of the New Testament, and was recognized by Eusebius as an undisputed book. The internal evidence of genuineness is quite strong. The style is manifestly Pauline, that is, the author clearly reflected in its form and substance is Paul; its close and wholly natural agreements or connections with other epistles, notably with

Colossians, constitute a powerful testimony of its genuineness and theirs (see John Knox, *op. cit.*, p. 33 ff.).

Opposition to Philemon in modern times has not been very plausible or successful. F. C. Baur rejected it as he did most of the other epistles of Paul in the interests of his thoroughly discredited reconstruction of early Christian history; but even he realized that in rejecting it he might appear to be guilty of hypercriticism. Only a negative criticism which has lost practically all touch with revelation and reality could persuade itself that Philemon is not genuine. Even among nonconservative scholars its genuineness is granted today.

PLACE OF COMPOSITION

Paul was a prisoner at the time he wrote Philemon (vv. 1, 9, 10, 13, 23). As has been indicated, Philemon is closely connected with other epistles, especially Colossians. Timothy is mentioned along with Paul in the opening of both epistles. Those who send greetings at the end of Philemon are said also to send greetings at the end of Colossians. Archippus is among those addressed in Philemon, and a command is directed to Archippus in Colossians 4:17. Philemon was written to go with Onesimus on his return to his master. According to Colossians 4:7-9, Onesimus was to accompany Tychicus to Colossae. Tychicus, it will be remembered, was likewise sent to those addressed in Ephesians (Eph. 6:21-22). (See Knox, *op. cit.*, pp. 34-55.) It should be clear that Philemon and Colossians were written in the same place and at about the same time. Ephesians and Philippians, also prison epistles, were likewise written about the same time and in the same place. The traditional view is that these four epistles were written in Rome during Paul's first imprisonment there. Less plausible are the suppositions that Philemon was written in Caesarea or in Ephesus. (For a discussion of the problem see C. F. D. Moule: *The Epistles of Paul the Apostle to the Colossians and to Philemon*, 1957, pp. 21-25.)

INTERPRETATIONS OF PHILEMON

Philemon has commonly been interpreted as follows: Paul wrote the epistle in behalf of a Phrygian slave Onesimus who had run away from his well-to-do

master Philemon, perhaps after having stolen from him. Onesimus had in some fashion come into contact with Paul during the apostle's first Roman imprisonment, and had been converted and transformed from an unprofitable slave to a useful Christian brother. Although he had become highly serviceable and dear to Paul, and the apostle would have liked to have retained him, it was necessary that he be sent back to his master, that forgiveness be sought from him, and that obligations be met. In the letter Paul asks that Onesimus be received by his master as a Christian brother. Despite the fact that Philemon owes his own self to the apostle, Paul offers to make restitution for loss that Philemon may have suffered. Paul has confidence that Philemon will do more than he asks—and some would take this to mean that Philemon will grant Onesimus his freedom. The letter is sent with Tychicus and Onesimus to Colossae (Col. 4:7-9).

A fascinating interpretation of the situation which produced Philemon and secured its admission into the corpus of acknowledged Pauline epistles has been advanced by Professor John Knox in his book *Philemon Among the Letters of Paul* (see also his Introduction and Exegesis for Philemon in *The Interpreter's Bible*, vol. XI). Not every point in Knox's hypothesis may be new, but the total reconstruction is marked by originality and forcefulness. Regrettably it is intimately connected with a faulty conception of early Christian history and of the formation of the New Testament canon. The validity, however, of certain positions taken does not rest upon the validity of the context in which Knox places them.

In Philemon, as Knox sees it, Paul is really requesting something for himself. In verse 10 Paul is asking for Onesimus, not simply in behalf of him. What he desires is that Onesimus be sent back to him by Philemon for the service of the Gospel. The letter from Laodicea referred to in Colossians 4:16 is taken to be Philemon. The master of Onesimus is not Philemon but rather Archippus, who is considered to be a resident of Colossae and head of the household referred to in Philemon. To Archippus rather than to Philemon the body of the letter is directed. The "service" of Archippus, mentioned in Colossians 4:17, was to return Onesimus to Paul for the apostle's use in spreading the Gospel. Philemon himself may have been a resident of Laodicea and overseer of the churches in the Lycus valley. The (*Cont'd on page 36*)

Books in Review

FALL AND WINTER FORECAST

A dip into the titles of religious books projected for fall and winter reading by American publishers reveals a rich and tempting feast of good things. It is manifestly impossible to give a comprehensive survey of these titles, but the following sampler should whet the appetite of the bibliophile. There is no attempt here to pre-evaluate. In due time CHRISTIANITY TODAY's 100 capable reviewers will report on these and other volumes, furnishing skilled guidance in their specialized fields.

The most titillating announcement is the publication in March, 1961, of the *New English Bible* of the New Testament by the Oxford University Press and the Cambridge University Press. This translation of the Bible in current English sponsored by the major religious bodies (other than Roman Catholic) in the British Isles has long been awaited by Americans. It is the fruit of 13 years cooperative work on the original Greek texts by a group of top scholars and literary advisors. Interesting comparisons are bound to be made with the Revised Standard Version. Some are predicting a new British invasion of American church life as significant as that accomplished by the King James Version.

A classification by fields of interest may serve as the best framework for presenting the new titles:

In the field of SYSTEMATIC AND BIBLICAL THEOLOGY, Eerdmans promises *Special Revelation and Biblical Theology* by Bernard Ramm; Westminster, Hermann Beem's *Dogmatics*; Cambridge, Victor and Victim by J. S. Whale; Sheed and Ward, *The Resurrection of Christ* by Francis X. Durrwell; Abingdon, W. Russell Bowie's *Jesus and the Trinity*; Inter-Varsity, Leon Morris' *Spirit of the Living God*; and Baker, *The Way of Salvation* by Gordon H. Girod.

Books on APOLOGETICS, PHILOSOPHY AND SCIENCE include John Dellenberger's *Protestant Thought and Modern Science* (Doubleday); J. B. Phillips' *God Our Contemporary* (Macmillan); Stanley E. Anderson's *Our Dependable Bible* (Baker); Arthur F. Holmes' *Christianity and Philosophy* (Inter-Varsity); John McG. Krumm's *Modern Heresies* (Seabury); and Jules L. Moreau's *Language and Religious Language* (Westminster). Adrienna Koch edits *Philosophy for a Time of Crisis*

(Dutton) in which leading philosophers express their views. John C. Whitcomb, Jr. and Henry M. Norris collaborate in *The Genesis Flood* (Presbyterian and Reformed).

CHURCH HISTORY AND BIOGRAPHY seem to dominate the lists. From scores of titles the following seem outstanding: *History of Religion in the United States* by Clifton E. Olmstead (Prentice-Hall); *The German Phoenix* by Franklin H. Littell (Doubleday); *An Era in Anglican Theology 1889-1939* by the Archbishop of York (Scribner's); *Calvin: Institutes of the Christian Religion*, edited by John G. McNeill (Westminster); *The Calas Affair* by David D. Bien (Princeton); *The Birth of the Gods* by Guy E. Swanson (Michigan); *Man as a Churchman* by Norman Sykes, and *English Religious Dissent* by Erik Routley (Cambridge); *Constantine and Religious Liberty* by Hermann Doerries (Yale); *Story of the American Religions* by Hartzell Spence (Winston); *The Inextinguishable Blaze* by A. Skevington Wood, and *Makers of Religious Freedom* by Marcus L. Loana (Eerdmans); *Methodism and Society in Theological Perspective* by S. Paul Schilling (Abingdon); *The Kingdoms of Christ* by Peter Bamm (McGraw-Hill); *Newman the Theologian* by J. H. Walgrave (Sheed and Ward); and *Eivind Berggrav: God's Man of Suspense* by Alexander Johnson (Augsburg).

In this connection may well be recognized several WORKS OF REFERENCE. Putnam announces the first book of its 12-volume *History of Religion*—*The Ancient Gods* by E. O. James. Scribner's offers Volume I of *American Christianity* prepared and written by H. Shelton Smith, Robert T. Handy and Lefferts A. Loetscher. Volume 2 is now being completed. Sovereign Grace is producing an *Encyclopedia of Christianity* edited by Edwin H. Palmer with John Murray as editorial adviser. Then there are *A Dictionary of Life in Bible Times* by W. Corswant (Oxford) and *The Bible Companion*, edited by William Neil (McGraw-Hill).

In the area of OLD TESTAMENT, Eerdmans has *The Old Testament View of Revelation* by James G. S. S. Thomson; Baker, *The Gospel in the Old Testament* by Don Brandeis; and Seabury, *God and History in the Old Testament* by Harvey H. Guthrie, Jr.

In NEW TESTAMENT, Westminster offers Paul S. Minear's *Images of the Church in the New Testament*; Seabury, Oscar J. F. Switz' *One Body and One Spirit*; Abingdon, Edward P. Blair's *Jesus in the Gospel of Matthew*. To the growingly popular Tyndale Series Eerdmans adds *The Gospel of Mark* by Alan Cole and *The Epistle to the Hebrews* by Thomas Hewitt. Ten volumes have already been published.

In GENERAL BIBLE STUDY: Baker will add two new titles to its Shield Series—*The Gospel of John* by V. Wayne Barton and *The Epistles to the Corinthians* by Herschel H. Hobbs. Eerdmans is readying Volume 2 of D. Martin Lloyd-Jones', *Studies in the Sermon on the Mount* and two other titles, *The Gospel Miracles* by R. S. Wallace and *The Stranger of Galilee* by R. E. O. White. Concordia adds to its major opus, *Luther's Works*, his *Lectures on Genesis*. And from Westminster will come Suzanne de Dietrich's *God's Unfolding Purpose*; from Knox, Walter Luthi's *Saint John's Gospel*.

Turning to PASTORAL PROBLEMS we find *Making the Ministry Relevant*, edited by Hans Hoffmann (Scribner's); *Efficient Church Business Management* by John C. Bramer, Jr. (Westminster); *A Theology of the Church and the Ministry* by Franklin M. Segler (Broadman); *Redemptive Counselling* by Dayton G. Van Deusen (Knox); and *The Ministry and Mental Health*, edited by Hans Hoffmann (Association). In view of the growing interest of pastors in the field of PSYCHIATRY it may be appropriate to list here *Christian Courage for Everyday Living* by Andrew Kosten (Eerdmans); *Toward Health and Wholeness* by Russell Dicks (Macmillan); *Why Did It Happen to Me?* by David Belgium (Augsburg); *Retarded Children: God's Children* by Sigurd D. Peterson (Westminster), and *Secrets of a Happy Life* by David O. McKay (Prentice-Hall).

And then there is SERMONIC literature: Westminster will issue Emil Brunner's *I Believe in the Living God* and *Biblical Authority for Modern Preaching* by Charles W. F. Smith; Broadman offers *Behold the Man* by Walter Pope Binns; Scribner's, *This World and the Beyond* by Rudolph Bultmann; Harper, *Our Heavenly Father* by Helmut Thielicke; Knox, *A Theology of Proclamation* by Dietrich Ritschl; Eerdmans, *Stand Up and Praise God* by Paul S. Rees; Abingdon, *The Cross Before Calvary* by Clovis Chappell, and Concordia its 1961 volume of *Concordia Pulpit*.

There is an encouraging resurgence in

the areas of MISSIONS AND EVANGELISM. McGraw-Hill is featuring the story of World Vision and Bob Pierce in a new book entitled *Let My Heart Be Broken*. Richard Gehman, popular magazine writer, is the author. Then there are: *Lady on a Donkey*, the story of Lillian Thrasher, by Beth Prim Howell (Dutton); *The Church and the Urban Frontier*, by G. Paul Mussleman (Seabury); *The Church Meets Judaism* by Otto Piper, Jakob Jocz, and Harold Floreau (Augsburg); *One World, One Mission* by W. Richey Hogg (Friendship); *Earth's Remotest End* by J. C. Pollock (Macmillan); *The Church Apostolic* by J. D. Graber (Herald); *Focus* by Malcomb Boyd (Morehouse-Barlow); *The Gracious Calling of the Lord* by Robert John Versteeg and *The Christian Mission Today* by 21 contemporary mission leaders (Abingdon); and *The Battle for Souls* by Owen Brandon (Westminster). Billy Graham's tremendous following will welcome the story of the Australian Crusade in *Light Beneath the Cross* by Stuart Barton Babbage and Ian Siggins (Doubleday). *The Dayuma Story* by Ethel Emily Wallis (Harper) with its further light on life among the Aucas is already in the stores.

ETHICAL AND SOCIAL PROBLEMS offer a fruitful source of thoughtful books such as *The Theological Foundation of Law* by Jacques Ellul (Doubleday); *The Biblical View of Sex and Marriage* by Otto Piper (Scribner's); *In Place of Folly* by Norman Cousins (Harper); *Communism and the Churches* by Ralph Lord Roy, and *The Four Loves* by C. S. Lewis (Harcourt, Brace); *Christian Attitudes Toward War and Peace* by Roland H. Bainton (Abingdon); *Safe in Bondage* by Robert Spike (Friendship); *Fights,*

Games and Debates by Anatol Rapoport (Michigan); *The Proverbs for Today* by Thomas Coates (Concordia); *Danger Ahead: A Christian Approach to Some Current Problems* by C. W. Scudder (Broadman); *In Christ* by John B. Neilson (Beacon Hill).

Of a GENERAL RELIGIOUS nature are such titles as: *The Protestant Faith* by George N. Forell (Prentice-Hall); *A Believer's Life of Christ* by John C. Rankin (Wilde); *Seasons of the Soul* by Archibald Ward (Knox); *The Gods of Prehistoric Man* by Johannes Maringer (Knopf); *The Religions of Tibet* by Helmut Hoffman (Macmillan); *When Hearts Grow Faint* by J. K. Van Baalen (Eerdmans); *Fact, Faith and Fiction* by James Alfred Martin, Jr. (Oxford). Judson Press is issuing a new volume on *Techniques of Christian Writing* based on the Green Lake lectures on religious journalism. It is edited by Benjamin P. Browne. CHRISTIANITY TODAY's Eutychus (E. P. Clowney) is honored by a volume of his letters under the title,

Eutychus and His Pin, soon forthcoming from Eerdmans.

In the somewhat broader category of RELIGIOUS LITERATURE AND CULTURE we have *Religions of the East* by Joseph M. Kitagawa (Westminster); *The Far Spent Night* by Edward N. West (Seabury); *Luther and Culture*, a Symposium (Augsburg); *The Gothic* by Paul Frankl (Princeton); *The Borderland* by Roger Lloyd (Macmillan).

A number of substantial projects are under way in the field of evangelical literature, some as yet to be announced. A better balance needs to be achieved between liberal and evangelical in many works flowing from the presses of religious publishing houses. Many titles in this forecast will prove less than evangelical, and sometimes error will be clad in literary artistry more attractive than the truth. But the power of the evangelical pen is increasing in the race to meet the theological and social crises of our time. Better days are ahead.

JAMES DEFORREST MURCH

NIEBUHR'S POLITICAL PHILOSOPHY

Reinhold Niebuhr On Politics, edited by Harry R. Davis and Robert C. Good (Scribner's, 1960, 364 pp.; \$6.50), is reviewed by Theodore Minnema, Minister of South Olive Christian Reformed Church, Holland, Michigan.

The democratic process sometimes appears to be a flowing mass of unchanneled public whims and impulses. On the surface democracy seems to offer no permanent forms and structures, only ever-changing configurations and policies. Yesterday's radical is today's liberal, yesterday's liberal is today's middle of the roader, yesterday's middle of the roader is today's conservative, and yesterday's conservative is obsolete. This changing of forms and policies while continuing

to use the old categories can be readily seen if one compares, for example, the proposals of the socialist platform of a generation ago with what today is actually law and actually favored as law by the whole political community.

These continuous transformations in our democratic thinking and policy are a source of confusion. When the public is in a conservative mood, these transformations and changes can be politically exploited as evidence (Cont'd on p. 49)

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For Preaching—Teaching—Study

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FOUNDATION AWARD

With the greatest pleasure we announce the first award of the Eutychus Foundation, a non-profit, non-endowed, unincorporated organization dedicated to the recovery of Good Humor in the Christian world. The noble prize-winner will be cited immediately after this brief message from the Foundation.

The trustees of Eutychus Foundation, J. J. Peterson, Eugene Ivy, Kurt Grundgehr, *et al*, wish to correct several misunderstandings that have already arisen with respect to our work. 1. *We do not solicit funds.* Door-to-door canvassers claiming to represent the Foundation should be given tracts, not money. Please do not send contributions either to CHRISTIANITY TODAY or to Hybrid, Nebraska. 2. *We do not sell frozen custard* or operate trucks, or bicycles with or without bells. It is true that our slightly anonymous founder likes ice cream and wears a bell on his academic cap, but the two have no connection, the latter being a medieval tradition associated with his office as *fatuus magnificus*. 3. Our repeated refusal to insert the word "clean" in our statement of purpose does not imply that we are opposed to Good Clean Humor, but only to redundancy. 4. We are a nonpolitical organization, supporting virtually all candidates for public office in appreciation of their vast, if unintentional contributions to the cause.

To borrow a phrase in an election year, we stand on the Threshold of a New Era in humor. Not a month ago, according to the press, a prominent clergyman called for more humor in a New York pulpit, and proceeded to meet the need with an engaging tale about his being locked out of his apartment in his underwear. Leaf through any copy of *Manse Beautiful*, or *Better Churches and Parsonages*, and note the ads for "365 More Snappy Pulpit Stories" and "Choice Chancel Chuckles."

Our Eutychus Foundation Award is not presented to any of these comedian divines, however, but to a periodical that has made quite another contribution to Good Humor. The first Gold Pin goes to the editor of CHRISTIANITY TODAY. Not the least of his services to

Good Humor has been the policy of containment by which this column has been kept mercifully brief. The citation, however, reads: "for his love of the Good News, the message which dissolves pride in humble laughter and leads to joy through penitent tears." EUTYCHUS

MISSION AND MISSIONS

I am very much heartened by reading your . . . thought-provoking editorial "From 'Mission' to 'Missions'" (Aug. 1 issue).

. . . [This and] Mr. F. Dale Bruner's article are the two most creative and constructive pieces of writing on Christian missions that I have ever read. Flushing, N. Y. MING C. CHAO

The editorial "From 'Mission' to 'Missions'" carries these words: "If history's next major event is not the Lord's return—which believers in every generation hopefully anticipate—then the Church's task becomes more awesome than ever."

Permit me to say just this: Unless the Church quickly recognizes that Christ is *already with us* and stops that constant looking over the horizon for relief, she will never do her task. No, Christ is not coming! If we believe what we preach, He is already here! BOYD E. BONEBRAKE
The Mennonite Church
Deer Creek, Okla.

I cannot help but compliment you on your missionary zeal in wanting to bring the "message of salvation" to all men. . . . I am glad that you are concerned for the spiritual welfare of man, *but* I believe that the Gospel speaks also to the physical welfare. . . .

I am not saying that the Church should merely send some form of technical aid through a specialized personnel that are not dedicated to the service of the Lord, or to send those who are not able to bring the full Gospel along with their abilities to help their fellow man in his physical need. But I cannot comprehend the utterances of divine words of love to a sick or hungry crowd day after day, and take no concern for their physical welfare. . . .

You know, I wouldn't doubt if Christ were here right now in his physical

presence that He might even help some hungry people to contour farm.

RICHARD E. WRIGHT
New Philadelphia Moravian Church
Winston-Salem, N. C.

Your excellent paper was never finer than the current (Aug. 1) edition. It warmed my heart in a wonderful way, for I was raised in China in a missionary home and I spent my best eight years in Tanganyika Territory as a missionary doctor.

I must obey a whim which insists that I send a copy to each member of my denomination's (Augustana Lutheran Church) Board of World Missions. . . . Minneapolis, Minn. J. B. FRIBERG

The August 1 issue—loaded with Christian missions—is excellent. I know no periodical anywhere that can touch this fortnightly for power-packed, pertinent information vital to the twentieth-century pulpit. . . . It is an indispensable aid to us preachers on the battle line.

STUART H. MERRIAM
First Presbyterian Church
Portsmouth, Va.

Before the Lord Jesus Christ there were more than 20 prophets which taught the divine truths when the people had gone astray. But the Christian churches are too stubborn and will not confess their failures in spite of threat of hell and near general judgment. They do not accept any prophet which the Lord has sent to us after His coming upon the earth. It is the question—how many clergymen have read the writings of such great prophets as Jakob Boehme, Emanuel Swedenborg and Jakob Lorber, . . . not to mention many others less significant. Before the Lord Jesus Christ, the Jewish priests stoned their prophets. The Christian clergies kill the prophets, keeping them in the grave of silence.

. . . It is the last time to turn to the buried prophets and learn from them that there is one God Jesus Christ who is the spiritual trinity of Love, Wisdom, Truth, and Power in one person. The Gentiles are mentally sound enough in order to understand that three persons never are one.

All missionary work must be changed

in accordance with the writings of the above-mentioned prophets.

Chatham, N. J. HERMAN MIERINS

One gets rather tired of the kind of thing Dr. Packer says about Protestant Missions policy "that indigenous churches should be given no more than colonial status in relation to the mother church" (Dec. 21 issue).

May I quote from *Working His Purpose Out* by the Rev. Edward Band, page 335. "In October, 1912, the Swatow Mission Council invited the Presbytery to take an important step towards the goal of an independent church by assuming the financial responsibility for its pastors, etc."

That was almost fifty years ago and there is no reason to think that the English Presbyterian Mission was unique in this policy of aiming at a goal of independence. From my own experience the statements in this paragraph are just not true. . . .

It is also a terribly sweeping statement: "... It is in the towns that resentment and suspicion of the mis-

tionary movement are strongest." It certainly is not true of Malaya.

Johore Bahru, Malaya R. A. ELDER

HEIRS OF THE COVENANTERS

The letter from Mr. H. M. Weis, of Pensacola, Florida (Aug. 1 issue) caught my attention. It brought out so clearly the tragedy of churches that have wandered away from their moorings, that are trying to discuss and solve present-day man's problems while disregarding God's answer given to us 2,000 and more years ago. What Mr. Weis says is true—man's nature and his problems have not changed much since the time of Christ. God is the same, man is the same, sin is the same; the Bible still is applicable. We need only to apply its ageless truths to 20th century problems.

I wish Mr. Weis could have visited our Adult Bible Class while travelling in the Southwest. It is my privilege to teach this class of alert and intelligent adults who study the Bible as the Word of God revealed, who love its truths, who apply its principles to their everyday

lives, and who are hungry for more.

We are a part of the Reformed Presbyterian Church in North America, General Synod, "Heirs of the Covenanters," established in this country in 1774 and still proclaiming the faith once delivered to the saints.

HARRY H. MEINERS, JR.

General Secretary

Reformed Presbyterian Church in North America, General Synod Las Cruces, N. Mex.

It is extremely hard to understand why, with so many . . . capable Christian writers at work, the corporate Churches and their study material can be as far "off" as they are. As an officer and sometimes teacher in the Presbyterian Church U.S.A., I feel this very keenly, especially in view of the fact that so many of your evangelically sound articles are written by Presbyterians. It is to be hoped that God will use your magazine and other such influences to bring about a reformation in the thinking of the Churches.

NORMAN B. ASH

Oklahoma City, Okla.



"Of Making Many Books There Is No End" —ECCL. 12:12

Significantly, Solomon follows the sentiment quoted above with the observation, "and much study is a weariness to the flesh."

How beautifully he states the case for discrimination in the selection of books. To the book lover, selection is an acute problem. And herein lies the great value of the Book Review section of CHRISTIANITY TODAY, and the heightened value of this Fall Book Issue which carries extra pages of book reviews by competent theologians, editors, and others whose judgment you have learned to respect.

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WOULD THE ROMAN CATHOLIC CHURCH CHANGE THE CONSTITUTION?

The First Amendment to the Constitution of the United States reads:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; . . ."

A MERICAN CATHOLIC LEADERS claim the Roman Catholics of America have no thought of changing this amendment, which guarantees religious freedom and separation of church and state. What they do not state, and what non-Catholics do not understand, is that Catholic leaders have their own interpretation of the words "church" and "state" and "separation," and their own interpretation of the First Amendment which is a complete distortion of its plain intent.

Clear proof of the unbridgeable gulf between the Roman Catholic interpretation of the First Amendment and that

of the United States Supreme Court is submitted below. That presenting the Catholic position is a statement quoted verbatim from the *Catholic Lawyer*, issue for the Winter of 1960, which is described as a "correct explanation of the First Amendment." It would open the way to appropriation of unlimited funds for Catholic schools and for the Church itself, declares "preferential treatment" of a particular church constitutional, and denies freedom of non-belief. The Supreme Court's position is presented in two of that body's more recent citations bearing upon the First Amendment.

The Catholic Position

1. The idea of the separation of church and state as a "wall of separation" between the church and state is only a metaphor, a figure of speech, a slogan, or a shibboleth which is not a part of the American tradition of constitutional history.

2. The First Amendment was not intended to divorce religion from government or to impose government neutrality between believers and disbelievers but to meet in a practical manner the problems raised by a multiplicity of sects by prohibiting Congress from adopting any one religion.

3. There was no intent on the part of the drafter to bar a general support of religion by the federal government, and therefore the limitation does not prohibit the non-preferential expenditure for religious purposes of funds raised by federal taxes.

4. The First Amendment does not bar preferential treatment of a particular religion or sect short of according it monopolistic recognition.

Thus, since the constitutional provisions were only for equality among believers, the Constitution does not in any way guarantee freedom of nonbelief. (CATHOLIC LAWYER, Winter, 1960, p. 65)

Since the re-interpretation of the First Amendment is a publicly announced target of the Roman Catholic Church, every liberty-loving American—Protestant, Roman Catholic or Jewish—should be aware of the serious political, social and religious implications of this priority objective of the hierarchy.

Learn more by sending \$1 for trial subscription to CHURCH AND STATE, official publication of POAU. FREE with subscription, while supply lasts, booklet, "The Roman Catholic Church and Democracy." Send \$1 and ask for "Offer CT."

The Supreme Court's Position

The "establishment of religion" clause of the First Amendment means at least this: Neither a state nor the Federal Government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. Neither can force nor influence a person to go to or to remain away from church against his will or force him to profess a belief or disbelief in any religion. No person can be punished for entertaining or professing religious beliefs or disbeliefs, for church attendance or non-attendance.

No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organization or groups and vice versa. In the words of Jefferson, the clause against establishment of religion by law was intended to erect "a wall of separation between Church and State." (EVERSON vs. BOARD OF EDUCATION, 330 U.S. 1)

Separation means separation, not something less. Jefferson's metaphor in describing the relation between Church and State speaks of a "wall of separation" not of a fine line easily overstepped . . . "The great American principle of eternal separation"—Elihu Root's phrase bears repetition—is one of the vital reliances of our Constitutional system for assuring unities among our people stronger than our diversities. It is the Court's duty to enforce this principle in its full integrity. (Concurring opinion of Justice Felix Frankfurter in McCOLLUM vs. BOARD OF EDUCATION, 333 U.S. 203)

1633 MASS. AVE., N. W.

POAU

WASHINGTON 6, D. C.

Protestants and Other Americans United for Separation of Church and State

A LAYMAN and his Faith

'EVACUATION ROUTE'

ON ALL MAJOR HIGHWAYS leading from our American cities today, there can be seen a sign—a blue shield with white lettering—"Evacuation Route."

Where highways divide it is indicated that the evacuation route is in either direction, *away* from the city.

But as one travels on, one never comes to a sign which says "Safety," or "You Have Arrived."

These signs are indicative of the times in which we live. The Civil Defense Office is doing its best to prepare our citizens for possible danger. Air raid centers are designated, procedures in case of attack are outlined, and evacuation routes are mapped out and identified.

¶ That all such planning has a symbolic significance few people appear to realize. The Bible foretells cataclysmic events with amazing integrity, and it should lead men and women to stop and evaluate the state of the world and the divinely prepared "Evacuation Route" by which we may pass from dire jeopardy to the safety of God's assured salvation.

The evacuation routes indicated on our highways are a cold, realistic provision for a contingency.

We hope and pray that a sudden catastrophic atomic attack will not happen. We doubt if it will. But the *possibility* of such an attack leads our defense authorities to make the best provision they can under the circumstances; and, rather than deride them, we should accept these protective measures with understanding appreciation.

Why then do we view with unbelief, antagonism, or complete indifference the prophetic references to climactic events when God rolls down the curtain of history as we know it?

Why do we seem to resent the clear statements of Scripture with reference to the cataclysm in which the world will some day be engulfed?

If God in his mercy has warned men to flee from the wrath to come, who is man that he should say there will be no wrath from which to flee?

To say that the Old Testament prophets spoke of a tribal god of war, while we affirm faith in the "God of the New Testament" who is an image of Love and Compassion, is a little ridiculous when we find Christ himself foretelling the doom of the world, the wrath and

judgment of God, and his own sudden appearance in power and in glory.

¶ The simple fact is that in both Old and New Testaments we are told of the end of the age, warned to prepare for the awesome event, and told of the safe and sure "Evacuation Route" which leads not aimlessly to an uncertain destination but surely to that haven of safety from which not even the demons of hell can snatch the child of God.

Eschatology (the doctrine of last things) has been discredited by those who do not accept the Christ of the Scriptures, by unwarranted "date setters," and by many Christians who neglect the doctrine and ought to know better.

Strange as it seems, nothing is surer to evoke a scornful cry of "crackpot" than a mentioning of the Second Coming of Christ. Yet no one doctrine in all of the New Testament receives so much space. One reads the clear and repeated statements of Christ that he is to return to this earth.

There are many tortured "explanations" of our Lord's return, none of which can stand the clear light of Scriptural statement. Among them are:

1. That his coming was at Pentecost—despite the fact that Paul and others wrote of the Second Coming of Christ as a certain and longed-for event years after Pentecost.

2. That the Second Coming of Christ occurs at the death of believers—despite the fact that not one passage of Scriptures can be interpreted thus.

3. That the spread of Christianity is the Second Coming of Christ. The trouble with this concept is that the spread of Christianity is a *process* while the return of the Lord is an *event* described in the Bible as the cataclysmic and final denouement of this age.

One reason many good people have neglected the teaching of Scripture with reference to Christ's return has been the unwarranted, opinionated statements of enthusiasts. This is not a valid excuse, however, for we are not responsible to any man for his interpretation of the Scriptures, but we are responsible to God who has in his mercy told us not only of the certainty of the last days but many of the things to take place.

¶ Christ affirmed his return many times.

In Matthew 26:64 we read: "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."

On the Mount of Ascension, awe-struck disciples gazed at his receding form in the heavens, and two men suddenly stood by their side and said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The manner of our Lord's return is described in these words: "For the Lord himself shall descend from heaven with a shout." And again: "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail, because of him. Even so, Amen."

Peter describes the event in these words: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with a fervent heat, the earth also and the works that are therein shall be burned up."

Paul speaks of the same event in these sobering words: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the gospel of the Lord Jesus Christ."

When we pass the sign "Evacuation Route," we ought to be reminded afresh of our redemption in Jesus Christ.

We should also be reminded of Isaiah's warning: "And the haughtiness of man shall be humbled, and the pride of men shall be brought low; and the Lord alone will be exalted in that day. . . . And men shall enter the caves of the rocks, and the holes of the ground, from before the terror of the Lord, and from the glory of his majesty, when he rises to terrify the earth" (Isa. 2:17, 19, 20, 21).

We in America might possibly have to take advantage of an "Evacuation Route" in our area someday. But one thing is certain: *all* men outside of Christ will someday be looking for a place to hide from his glorious presence, and they will be unable to find one.

The divinely ordained place of safety—for now and for eternity—is at the Cross of Calvary. It is our sure evacuation route from the judgment of sin.

God grant that the Church may not fail in pointing men to safety.

L. NELSON BELL

THE POWER OF A GODLY PEN

The current discussion about the Church's ability to communicate seldom touches the theme of the rich possibilities of Christian writing. Hundreds of young Christians presently enrolled in Bible schools, colleges, universities, and seminaries should be contributing to the stream of Christian literature. Many of them have the gifts, the imagination, the inner warmth that come from personal knowledge of the Lord Jesus Christ. Why are not these young people being trained to write and to write well? Why do they have to die as martyrs, like Jim Elliot, before their diaries and testimonies can become part of the Church's heritage?

Schools of Christian writing are held throughout the nation each summer, with commendable results, although some of them are a bit heavy on market consciousness. English instruction in Christian schools is uniformly good, but the classical academic lines do not always encourage free expression. Where has there appeared in our day a genuine heart-cry from the lips of youth? Who is the David Brainerd or the Henry Martyn of our time? Where is the Christian counterpart of the beatnik literature? We would not encourage our young writers to ape the standard Christian authors of our day. We want to see them develop their own idiom, to make Christ real for their own generation, to articulate their own spiritual hunger and then to look with fresh eyes at the New Testament.

Ours is an age totally different from that in which some of us grew up. It is an atomic age, a space age, in which death sits with the children at dinner; in which long-range life plans are made one day and cancelled the next; in which the foreseeable future seems seldom foreseeable. Who will inscribe with a pen of fire what it means to come to maturity at such a time? What Christ means to a generation suffering from the over-burgeoning machination that someone has called "electronic cancer"?

We call upon young ministers and theological students to help build this fund of devotional literature: but not to glorify themselves, not to satisfy ambition, or impress us with their mastery of the language. We ask them to tell us what Christ means to them, in words and phrases not parroted, not hackneyed, not flabby with some new heresy; in words that are as gripping and exciting as if God himself were guiding their pens. Coming off the presses should be Christian fiction that is *literature*, that does not sound as if it were written in a cyclone cellar 100 years ago, that

sets up believable culture-crisis situations and does not try to soak them in saccharine pap.

Such literature should inculcate a deep love for the land, for its heritage of freedom and for what it offers to every man, woman, and child. It should grapple with life's themes with the honesty of Job, yet with the faith of First Peter. Instead of the cynicism and despair that engulfs the whole Faulkner literary tradition, it should offer hope: hope that is not easy, flimsy, man-made, or superficially pious, but hope that comes from the wellspring of God. Above all, it should breathe throughout a consuming personal passion for Jesus Christ.

It is time, too, for publishers to become spiritually literate. The shelves of *CHRISTIANITY TODAY* are lined with books, not a few from Christian presses, which we hold unworthy of review. Many publishers, Christian and otherwise, seem unaware that America is counting on them not just to evaluate manuscripts, but also to encourage writers to embark on spiritual themes, and to lift the whole tone of the literature of faith. The religious market is overflowing with potential, yet many publishers are afraid to touch it, while others now in it show little inclination to venture into new approaches. They prefer to traffic with mediocrity rather than take risks with untried genius.

We have not yet begun to realize in these United States the power of a Godly pen. Even those who do not write can spread the Gospel through literature by means of tract and book. The unprecedented and deadly challenge facing us should be sending every writing Christian to his typewriter, and every reading Christian to the bookstore.

END

TRUJILLO CASE HEIGHTENS HEMISPHERIC IDEOLOGICAL DIFFERENCES

United States severance of diplomatic relations with the Dominican Republic, along with imposition of economic sanctions against Trujillo-land, roused debate as to the effectiveness of such action in halting the further spread of Communism in this hemisphere.

Administration supporters pointed to the necessity of outgrowing the U.S. reputation among Latin American countries of supporting rightist dictators for economic purposes. Only in this way, it is said, can this country gain a united support of southern neighbors in dealing with the Communist threat posed by Castro's Cuba.

Admittedly, U.S. action trailed by a few days an identical move previously voted by the Latin American countries represented by their foreign ministers at the Organization of American States gathering in Costa Rica. The United States reportedly would have preferred to postpone sanctions and take immediate steps to guarantee free elections.

And for some observers, this highlighted basic differences in political ideology between the United States and Latin America, not seen in the field of governmental process nor even in the cultural distinctiveness of the Anglo-Saxon and Latin races, but rather rooted in the Protestant heritage of the United States and the body of jurisprudence evolved in a Protestant climate. While our neighbors to the south can with justice accuse us of many political sins, they generally fail to grasp three basic viewpoints that make us seem greater sinners than in reality we may be:

(1) The North American has an innate respect for the "powers that be." This is a concept lifted directly from the 13th chapter of Romans, an acknowledgment of the sovereignty of God. The average Latin American does not share this viewpoint. He is more accustomed to seeing corruption and nepotism in high places. He does not identify human authority with God. He has seen his church jump from one bandwagon to another. His history and his temperament combine to give him a disposition for revolution. In most countries revolutions are more common than elections, and violence has bred violence. To the North American, violent revolution is repugnant. To the Latin American it is an accepted way of life.

(2) The U.S. citizen has a deep-rooted respect for the due process of law—"Submit yourselves to every ordinance of man for the Lord's sake" (I Peter 2:13). And while he recognizes that legality and justice are not always synonymous, nevertheless, if he must choose between them, he will prefer legality because in the long run it is the only permanent and impersonal guarantor of justice. This attitude makes the North American extremely patient with individual gangsters or racketeers whom the law has as yet been unable to touch. The United States is tolerant of its Costellos, its Hoffas.

When extended into international relationships, this same attitude makes the United States more indulgent toward the "naughty" members of the Pan-American community. Admittedly, the United States will say, "Trujillo is a bad man, but he must be removed legally and peacefully, not by revolution or extra-legal intervention." Likewise, Batista was formerly the legal ruler of Cuba, and as such he had to be respected until the Castro revolution could clearly demonstrate that it, rather than the Batista regime, truly represented the collective will of the Cuban majority. In both cases,

of course, the U.S. attitude led to the further culpability of active support—something our neighbors to the south find it difficult to forgive.

The Latin American, on the other hand, is impatient with the due process of law—perhaps because he has seen it too often warped and thwarted. His preference is for flaming justice. The greatest historical flashback in North American memory is to those scenes in Philadelphia where the fathers of our country signed the Declaration of Independence and later forged the articles of our federal constitution. In Latin America, however, the memory flashes back to Simón Bolívar or to José San Martín, mounted on white charger, brandishing sword, leading the liberating charge against the colonial troops of the Spanish emperor. North of the Rio Grande, "law" is the watchword—to the south it is rather a concept of impassioned justice.

(3) The final and most aggravating characteristic of the Anglo-Saxon diplomat which most Latin Americans find difficult to understand is the dry, cool-headed approach to problems on every level, be they local or international. Latin Americans cannot understand why there are no shootings on election days in the United States. They ask whether or not all bars and liquor stores are closed at times of political contest as they are in Central and South America. A calm acceptance of majority rule seems to show lack of conviction, of sincere feeling.

For generations the biblical principles of self-control have been drummed into the Anglo-Saxon peoples. "He who controlleth his temper is greater than he who ruleth a city." This is a part of our culture. We feel it is basic to democratic action. And probably it is. But it is foreign to the experience of the Latin American. Passion is glorified in his culture. Passion should not be repressed, he feels, but should be channeled into glorious love affairs or expressed in uninhibited bursts of silver-tongued oratory. To indulge in passion is somehow to be more virile, more sincere. And the North American approach is "muy seco" (very dry), "sin gracia" (unexciting), undynamic. Cuba's bearded Fidel Castro, haranguing his people through long telecasts, or her Foreign Minister Raúl Roa, pounding the table in the San José meeting of ministers, seems more nearly to embody the burning aspirations of Latin America's underprivileged masses than does the impassive figure of the United States' Secretary of State.

The United States has a long way to go in order to understand Latin America and to implement that understanding with aggressive leadership in the continent. And Latin America consistently seems to misjudge the motives and actions of the U.S. But meetings like those just finished in Costa Rica—where points of view are expressed and adjusted—give grounds for much hope in the cause of hemispheric harmony. Both as

a sounding board and as an instrument for political action the Organization of American States has again demonstrated its effectiveness and its maturity.

NEW SIGNIFICANCE FOR OLD DISTINCTIVES

Few are the sermons ever preached today that are based on Jeremiah's plea to Israel: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein."

There are distinctives and imperishables which give to the Christian faith meaning and direction, and when they are disregarded it is at great cost.

Many people in our day are unresponsive to the lessons of history. Just as there arose in Egypt a king who knew not Joseph, there are today Christians to whom the Christian heritage has little relevance.

That these distinctives were brought out in blood, sweat, and tears seems to mean little to us who live in a time when secular and immediate considerations have priority.

But our debt to our forefathers is far greater than we realize. Theirs was a faith nurtured in the Holy Scriptures from which came firm convictions, strength in adversity, and courage to witness against any odds.

This faith was characterized by distinctives so clear that they erected a wall between the spiritually free and the ecclesiastically bound.

The first of these distinctives was *the final authority of the Bible*. On this premise Martin Luther took his stand at Worms, and from there the Reformation blossomed. Some have departed from the doctrine of scriptural authority, and have equated the opinions of men

with the divine revelation. In so doing, of course, they have blurred a truth which must be restored if the Church is to regain her power as a witnessing force in the world.

Another distinctive of our Christian heritage is the fact of *man's justification by faith alone*. When the full significance of the words "the just shall live by his faith" dawned on Luther, there fell from his heart and mind the shackles of fear and the burden of the law of works which had been for him intolerable.

A third distinctive of our Christian heritage is the truth of the *sole mediatorship of Christ*. No more do men have to turn to men as their intercessors, for in Christ the veil of separation has been parted and we may come boldly into God's holy presence in the name and merit of the Son of God, our Redeemer.

A fourth, among many other distinctives, has to do with the matter of *separation of Church and State*. The Church is a spiritual Kingdom within the kingdoms of men. It consists of those whose citizenship is in heaven. Living in this world, such citizens are not of this world, they are of the Kingdom of God, and act as salt and light in an alien environment. Their weapons are spiritual, not carnal, and their eventual goal is the eternal, not the temporal.

These distinctives delivered our forefathers from ecclesiastical tyranny, and gave them liberty of spirit and freedom of expression which has carried the Gospel message to the entire world.

The "old paths" of which Jeremiah spoke were good paths, ordained and blessed of God. The heritage which is ours today rests firmly on the rock of God's revealed truth. To be ignorant or indifferent to the distinctives of our faith is disastrous. In the "old paths" there is freedom and blessing.

END

THE DECLINE OF VERSE:

A Plea for Christian Poets

It is the nature of regenerated man to voice his praise of God in poetry and song. Music and verse are natural handmaidens of true worship—that outpouring of soul in which the Christian seeks to express something of the worth-ship of God, of his adoration for and delight in his Creator and Redeemer.

Praise and worship require words, and these words more often than not take some form of poetry. Throughout the long ages saints have sung of the mercies of God in verse, and one of the richest heritages of Christianity is its shining treasury of poetry. Each age in Church

history and each branch of Christian thought and experience has added its own peculiar riches to the story. What treasures are we twentieth century Christians contributing to the storehouse of worship? What inheritance are we passing on to our children and to our children's children?

The Dearth of Praise

The truth is that Christian praise has fallen upon sorry times in our generation. Much contemporary evangelical verse lacks creative power, fresh imagery and literary artistry. Our songs, while

published in greater quantity than ever before, are often weak, immature, subjective, lacking in skill and beauty, unworthy, sometimes even irreverent. If they speak glowingly of Christian experience, it is likely to be Christian experience of the most elementary type. Many of them seem to have but a nodding acquaintance with theology in its truly scriptural sense, and display little or no familiarity with the great doctrines of the Christian Church. Why?

The gravest and most basic reason for the poverty of our praise today is the shallowness of our Christian experience

and our contentment with our spiritual *status quo*. We live in an age when contemplation is almost unknown; when bustle and rush are the order of the Christian day; when feverish activity is equated with true Christian service; when organization and modern methods of advertising and salesmanship are sought in place of the Spirit's breath; when record-breaking crowds and dazzling statistics are accepted as hallmarks of spiritual success. Small wonder, then, that there is so little true poetry among us, that our mass-produced songs have so little depth. True praise is the outgrowth of long, silent, steadfast, adoring gazing upon the face of God: and few there be these days who know very much about such worship.

Even so, it would seem that Christian verse has suffered more than other forms of Christian literary expression. Why?

Editorial Policy

I wonder if much of the blame may not lie at the door of our contemporary religious journalism? Christian journalism has not failed to grow with the years. Some Christian periodicals now compare favourably in general editing and exterior qualities with the best in the secular field, while still retaining the Christian grace of restraint and the impress of true spirituality essential to a magazine of their calling. All honor to the clear-thinking and hard-working editors who have brought about such literary improvement.

Somewhat less sanguine, however, is the situation with regard to Christian verse. Many editors, quick to see in our contemporary poetry the sloppiness, sentimentality and poor workmanship that have made it an embarrassment to thinking Christians and a poor witness to the world, have sought to stem the flood of mediocrity by adopting a policy of publishing no verse at all. Others have so sharply restricted the space allotted to poetry that they might as well have banned it outright.

Thus has been brought about a situation which has not only failed to enrich the treasury of Christian praise, but has actually impoverished it. The door is virtually closed upon the Christian poet who, aware of the deficiencies of present-day Christian praise, would earnestly and intelligently seek to produce on a higher level. Good contemporary verse that might have followed the natural course of appearing in a conservative Christian periodical, attracting to itself a worthy musical setting, thence passing in time into a good hymn book and so

entering the treasury of Christian worship, has no longer any outlet. After the same fashion the beautiful and worshipful hymns of the past which for generations have been kept before the Christian public by frequent reprinting in periodicals are brought before them no more; and so the grace and benison of good and timeless verse, which might have served as inspiration and model to new writers as well as food for the souls of all readers, is denied us.

Yet verse of one kind or another will always be written, for it is a natural expression of devotion to God. And Christian poetry need not be unworthy. Despite the compulsion of the times, there are still among us those of a contemplative turn of mind, possessed of a natural felicity of expression and a capacity for hard, self-critical work. These Christians seek the face of God, and on seeing it, cannot but burst forth in song. But what happens to such souls?

Compromise of Standards

Most of the magazines whose standards they respect use no poetry. Periodicals of lesser standing publish verse, but in so indiscriminating a manner as to repel a sensitive writer. Some verse-writers turn to the gospel song field, where a sort of success may readily be found; but many thoughtful writers, unable to reconcile themselves to the type of music involved, either leave the field or continue in it with a sense of unhappy compromise. Still other poets, unable to hold back their natural tide of song, turn to the secular field, albeit regretfully. Here, if he is able, a serious writer can find an outlet with satisfying artistic standards, but must publish with the knowledge that he is doing nothing for the cause of Jesus Christ whom he loves and truly desires to serve. No matter what compromise he makes, the Christian poet of any serious standards is unhappy.

Most such writers eventually turn to writing prose. If a man has anything real to say in verse, he will have something to say in prose; if he has any real skill as a poet, he can develop a facile and compelling prose style with a little effort. Editors of the best Christian periodicals will welcome his manuscripts, will pay him well, and will ask him for more work than he can do. His profession will possibly lay claim to his gifts, and before he knows it he will probably have produced a book or two, perhaps even in the Christian field. But although he may have found a worthy sphere of service, even of Christian service, he will

never be wholly satisfied in such work.

If he has a singing soul, he will still want to write poetry. He will steep himself in the best of the secular and Christian writers, and will long to lift up his heart to God in song—good song, worthy song, true Christian praise. If he is a persistent person, he may have a private notebook, known only to a few kindred spirits, wherein his unrestrained songs lie hidden; or he may publish an occasional poem in an obscure paper; but he can never find his highest happiness in his writing, nor make his truest contribution to the devotional life of the Church of Christ.

The Waste of Talent

Artistic expression demands outlet if it is not to stagnate, and this is especially true of poetry. As one song finds outlet, another wells up within the heart of the singer. I venture to say that many of the most glorious and uplifting hymns of the Church might never have been written had not the authors had reasonable assurance of a suitable outlet. If for lack of such outlet today our contemporary stream of worthy praise is dried up at the source, who can measure the effect on the Church of the future? "Protestantism's greatest gift to Christianity is, I think, its hymnody," writes Dorothy Thompson in *Reader's Digest* (Feb., 1960). The Christian Church of today needs, and sorely needs—needs as it has seldom needed before—the strength and inspiration of its singing souls. How little can we afford such waste of leadership in devotion, in worship, in praise!

What Solution?

It is up to our leading periodicals [had they courage to take the ban off Christian poetry,] to allot sufficient space to verse to allow its writers the scope they require. If they would then set up high standards and adhere steadfastly to them, would return all poor verse without comment and publish what is good; if they would regularly bring before their readers the best in Christian poetry of other ages, they might be surprised at the number of singing souls among us still, their melodies all but quenched by discouragement, who would lift up their hearts with a thrill of joy and begin anew again. And there might yet be produced in our generation contemporary songs that would become true and worthy instruments of God's most holy praise, songs that would live to bless forever the hearts of worshipping believers everywhere.

E. MARGARET CLARKSON
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BIBLE BOOK

(Cont'd from p. 25) epistle was sent first to Philemon at Laodicea; from there Onesimus and the epistle proceeded to Archippus and the church at Colossae, which was under Philemon's oversight. In Knox's view Onesimus was released by Archippus, went on to a career of distinguished service, became bishop of Ephesus, is frequently mentioned in Ignatius' epistle to the Ephesians in a section of the epistle in which very significant use is made of the epistle to Philemon. Knox would suggest that Onesimus was concerned in the publication of a body of Paul's letters at Ephesus, and that because of his special interest in Philemon, the letter to him was included. Ephesians, which, according to Knox's view, drew notably on Colossians, another epistle of special interest to Onesimus, was composed to head the collection. In all this Onesimus was providing "devoted 'service'" and was of continuing usefulness to Paul. Marcion's supposed employment of this Ephesian corpus of Paul's letters is magnified: Marcion's use of this corpus and his making it the larger portion of a new "Bible" "gave the decisive impulse toward

the formation of the New Testament, as a second formal and authorized canon" (*op. cit.*, p. 108). In this development Knox would find an explanation for the prominence of Paul's writings in the New Testament. He conceives that if his reconstruction should be found valid, Philemon might well be from the viewpoint of the history of the New Testament canon "the most significant single book in the New Testament—the living link between the Pauline career and the Pauline tradition, between the letters of Paul and the New Testament of the Church" (*idem*).

Although one must disagree for substantial reasons with Knox's view of the large contribution which Onesimus is conceived to have made *via* Marcion in the formation of the canon of the New Testament, there is no decisive objection to the identification which he favors of the Onesimus of Philemon with the Onesimus of Ignatius' epistle to the Ephesians. It is, of course, conceivable that the influence and eminence of Onesimus might have been a factor in the recognition and preservation of Philemon by some, but the epistle has intrinsic marks of inspiration and authority that command the recognition of

God's people. It is not merely an informal private letter to be preserved at least chiefly because of personal interest, but it is a communication which for all its tenderness and particularity is rather formal and dignified, being addressed to a church as well as to individuals. Although not a tractate, it is concerned with a problem of more than local and passing interest. The date proposed by Knox for the publication of Paul's letters, like the dates which he assigns to a number of New Testament books, is much too late. The suggestion that Paul is appealing to Onesimus' master for the slave that he may be free for the service of the Gospel is attractive and compatible with the language used by Paul, although it is not demonstrably right. It is interesting to observe that the more that Paul actually and plainly requests in verse 10, the less there remains for Philemon to do in addition (v. 21). On this point we consider the position which Knox takes in his exegesis of Philemon in *The Interpreter's Bible ad loc.* That Paul is addressing himself chiefly to Archippus in the epistle, rather than to Philemon, is hard to credit. The mention of Philemon first (verse 1) gives (Cont'd on page 55)

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Graham Challenges Swiss Throngs to Decision

Seeking an evangelistic breakthrough in Switzerland, where the Protestant Reformation once struck deep roots, Dr. Billy Graham's experiment with two-day crusades in Berne, Zürich, Basel and Lausanne provided the most extensive mass meetings for evangelism in Swiss history. The spiritual hunger of the masses was attested not only by crowds running into the tens of thousands, but by the fact that hundreds in each city overcame their natural and traditional reticence and registered public decisions for Christ.

Although Barthian theology crippled the hold of liberalism on Swiss church life, Barth's notion that all men are already saved in Christ, and need merely to learn the news, is one of the factors retarding evangelism. Graham and Barth spent a day together in advance of the crusades, and while Barth acknowledged no hope for this world other than in the return of Christ, he also expressed lack of enthusiasm for Graham's evangelistic invitation asking sinners to "accept Christ in order to be saved." Graham said that the revival of theological thought and the awakening interest in evangelism could once again profoundly affect social and political life.

In a meeting with ministers in Basel, Editor Carl F. H. Henry of CHRISTIANITY TODAY, who also addressed well-attended gatherings of the clergy in Berne, Zürich and Lausanne on the rim of the Graham meetings, gave a spirited critique of neo-orthodox theology from the standpoint of evangelical apprehensions.

Graham's pattern of two-night outdoor meetings in Switzerland was an experimental venture to conserve his strength while multiplying the strategic centers of his ministry. In Berne he was preceded by associate evangelist Roy Gustafson who conducted one-night services in nearby churches; in Zürich his meetings in Hardturm Stadium came in the midst of an unaffiliated but cooperating crusade nearby by the Janz Brothers; in Basel his meetings in St. Jacob Stadium followed four services led in Sporthalle by associate evangelist Joe Blinco; in Lausanne, Graham followed meetings by associate evangelist Leighton Ford. The briefer crusades involved many organizational problems. In Berne, the amplifying system was so unsatisfactory that on the opening night Graham had to stop his sermon, forsake the platform, and speak to 16,000 persons from an improvised microphone in the grandstands. Hundreds had to stand without a view of the speaker, who had to con-

SWITZERLAND: RELIGION BY CANTON

Switzerland is a confederation of 22 cantons, each of which are states asserting for themselves full religious sovereignty.

While on a national scale no one religious group has favor, a number of the cantons do maintain state churches, even to the extent of supporting them with tax monies.

Some 54 per cent of the population is Protestant. About 43 per cent is Roman Catholic.

Swiss Protestantism is generally of the Reformed variety, tracing its roots to Zwingli and Calvin. The Protestant state churches are linked together in the *kirchenbund*, the equivalent of a national council. But a number of free churches also are active in

Switzerland, and these operate under a constitutional guarantee of religious liberty, the state churches notwithstanding.

Although their lay constituency is smaller, Roman Catholic priests far outnumber Protestant clergymen. Swiss Catholics maintain five dioceses and dominate 10 cantons.

University education is largely in the Protestant tradition. The oldest of the seven cantonal universities, at Basel, dates back to 1460. At Basel, Geneva, Lausanne, Neuchâtel, and Zürich the theological faculties are Protestant. At Berne there are Protestant and Catholic faculties. At Fribourg, the "newest" (1889), there is only a Catholic one.



CHRISTIANITY TODAY NEWS

tend even with dogs snarling at each other during the service, and with part of his congregation constantly on the move for a better view. Yet when Graham, unperturbed by these obstacles, turned the inner wall around the turf into an alter rail, hundreds stepped forward.

Graham's fervent outdoor preaching to Swiss throngs in the rain and cold was not without its physical toll. After the Lausanne meetings he mentioned recurrence of an ear malady which has troubled him periodically. He received medical aid in Heidelberg.

Entrenched indifference to evangelism springs not only from the Barthian theology, but from other factors. The liberal element is still strong in some Swiss churches, and many State churches have a multiple staff representing conflicting theological views. State church disdain for evangelism grows in part out of the fact that the call for "decision" implies that the distinction of "saved" and "lost" remains even for those who have been baptized and confirmed. And yet, although in most cantons all Swiss people are baptized and confirmed, and automatically come into the membership of the churches, for which they pay special taxes, only 10 per cent are really active members. Someone has described the majority as "four wheel" members—coming for baptism, confirmation, then in the wedding coach, and next in the

funeral hearse. Even Barth has caricatured the situation, saying that at confirmation the young men boast that they can now be like their fathers: "wear long pants, smoke, and stop going to church."

Whatever its inadequacies, Barth's theology must be credited with a remarkable influence on Swiss church life, which was pervaded by the older liberalism a generation ago. Barth provoked many of the clergy to a searching of the Bible in quest of its unique message. Before his impact, week-night Bible meetings were scorned as an activity of "narrow-minded pietists," Sunday School classes and youth guilds were to be found only outside the "regular" churches, which administered the Lord's supper only four times a year. Today a congregation (even in a liberal church) is considered abnormal if it lacks a Bible meeting, Sunday School classes and youth guild, and many churches are introducing a monthly communion service. The softness of the hymns inherited from the 18th and 19th centuries led to a movement for a new hymnal with more of the doctrinal strength of Reformation times.

Even so, the Swiss church is scantily stocked with invitational hymns. Graham's impact, moreover, has set the Gospel call squarely in the open arenas of the great cities, where multitudes go

PROTESTANT PANORAMA

● The Protestant Episcopal Church plans to erect a 12 to 14 story headquarters building on a newly-acquired site two blocks from the United Nations Building in New York City.

● Dr. W. Wesley Shrader, former Yale Divinity School professor, resigned as pastor of the University Baptist Church in Chapel Hill, North Carolina, this month, stating that "my integrationist views on the race question make my pastoral leadership of this church impossible."

● A new public elementary school in Levittown, Pennsylvania, is named for Dr. Albert Schweitzer, famed Protestant medical missionary in Africa. The school has two murals depicting Schweitzer and his work which were given by Dr. Frederick Franck, one of his associates.

● Two of Canada's leading religious publications, *The Observer* (United Church) and the *Canadian Churchman* (Anglican) came out this month with a double editorial blast against obscene literature and films.

● Anglicans in Australia are helping to circulate a petition which will be presented to Queen Elizabeth II as a protest against the government's Matrimonial Clauses Act, which reduced the number of grounds of divorce from 30 to 14.

● The pastor of a Protestant church near Hamburg, Germany, made his sanctuary available to a French Catholic group which had been banned by the management of a camp for the homeless from celebrating mass.

● Dr. Henrik Kraemer, a leader of the Netherlands Reformed Church and former director of the World Council of Churches' Ecumenical Institute, is touring Japan for a series of conferences with Protestant leaders.

● The Lutheran World Federation's Commission on World Mission is postponing its second All-Asia Lutheran Conference, originally scheduled for October, 1961, in Prapat, Indonesia. No new date has as yet been set. The Lutheran conference was to have coincided with the centenary

celebration of the host body, the 717,000 Batak Protestant Christian Church, largest Lutheran church in Asia. One reason for the postponement, a spokesman said, was the proximity of the originally scheduled date to the time set by the World Council of Churches for its Third Assembly next fall in New Delhi.

● The International Youth Fellowship of the Church of God (Anderson, Indiana) plans to establish a camp on the island of Trinidad.

● An anonymous grant of \$11,000 will help the New York City Mission Society to extend its "cadet corps" program among adolescent Puerto Rican boys.

● Among dignitaries scheduled to be on hand for the Nigerian independence celebrations October 1 is the Archbishop of Canterbury, Dr. Geoffrey Fisher.

● The Latin America Mission plans to hold its second "Evangelism-in-Depth" effort in Costa Rica in cooperation with all the country's evangelical groups. The effort begins immediately and runs through next April.

● Dr. C. Adrian Heaton, president of California Baptist Seminary, delivered the guest sermon on CBS radio's 30th anniversary broadcast of the "Church of the Air" this month.

● Production is under way on a new dramatic television series for 1961 on documented experiences of conversion and Christian development, sponsored by the Highland Church of Christ in Abilene, Texas. Entitled "Living Christianity," the series will have 26 half-hour episodes and will be presented on the church's nine-year-old "Herald of Truth" program over 74 television and 240 radio stations in the United States and abroad. . . . A new radio series, "Take Time for Thought," is being launched by the Presbyterian Church in the U. S.

● Protestants and Other Americans United are premiering a new film, "Boycott," showing how a Maine merchant lost his business under Roman Catholic pressure.

their way indifferently to the churches, and he has confronted them with the necessity for a personal and open acceptance of Jesus Christ as Saviour and Lord.

In spite of persistently bad weather, the aggregate attendance for Graham's eight Swiss rallies (*Cont'd on page 46*)

Bigotry at the Olympics

A Roman Catholic prelate used his position as an Olympic Games official to bar all Protestant clergymen from the Olympic Village.

Msgr. Nicola Pavone, head of the Olympic Committee for Religious Assistance, did not relent until he had provoked an international incident. On August 26, Danish Lutheran cyclist Knut Enemark Jansen collapsed during competition and died four hours later. It was another four hours before a Lutheran pastor was informed, according to the Federal Council of Italian Evangelical Churches.

The Danish Embassy and the Federal Council lodged a sharp protest with Pavone's committee.

Noting that the great majority of the Olympic participants were Protestants, the council charged that these had been "totally deprived" of religious counsel. As far back as March 22, the council said, it had requested that a pastor be assigned for spiritual assistance to non-Catholic Christians taking part in the games. The request was rejected.

Another formal request was made July 22, the council said, asking that a Protestant pastor be included in the Committee for Religious Assistance. Pavone again turned down the request, saying "the committee didn't exist."

The council also charged that listings of services in Rome's Protestant churches handed to the committee were not distributed to the athletes.

Again on August 27 authorization was requested for Protestant pastors to visit any Olympic athlete who might want to see them, the council said. This request was likewise rejected, on September 1.

The council stated that subsequently its president, Methodist minister Mario Sbaifi, requested an interview with Avery Brundage, president of the International Olympic Committee, together with Methodist Bishop Sante Uberto Barbieri, a president of the World Council of Churches, and Italian pastor Pier Luigi Jala.

The Olympics had just one more week to go when Pavone received the Protestant churchmen. Only then were the entry permits granted.

Help for the Congo

America's largest Negro church body was urged to dispatch a core of educated youth to the Congo to live permanently, "some as missionaries and others to work in other fields and serve as ambassadors of the free and democratic way of life."

Dr. Joseph H. Jackson, who has been president of the National Baptist Convention, U. S. A., Inc., for seven years, urged world opinion to "place the blame for the civil war in the Congo where it belongs—on the Belgians, and their long subjection of the Negro, for what they could get out of them."

Jackson's remarks were delivered to the opening session of the denomination's 80th annual meeting in Philadelphia. The meeting subsequently turned into confusion with two factions claiming to have elected a president. Jackson's reelection was challenged by Dr. Gardner C. Taylor of Brooklyn, president of the Protestant Council of New York.

The dispute was taken to court. Sessions were temporarily suspended.

'A Mightier God'

A Michigan pastor told delegates to the annual sessions of the National Baptist Convention of America that they had a God mightier than all their problems. The meeting was held this month in New Orleans, Louisiana.

The Rev. John V. Williams of Grand Rapids, Michigan, took his cue from the theme of the convention, "Mighty Problems, Mighty Challenges, but a Mightier God."

"During these days of problems that have become mighty and challenges that have become mighty," Williams said, "I

feel it is necessary to remind you that our God is mightier than any problem or challenge that may face us individually or collectively.

"The mighty problems of today are marriage, working wives and mothers, handicapped children, retarded children, and retiring at a young age. For each of these mighty problems, we have a mightier God. American homes need God as their head, for law-breaking homes will produce law-breaking children."

The 4,000,000-member NBCA met at the same time that another Negro Baptist body—the National Baptist Convention, U. S. A., Inc., with 5,000,000 members was holding its annual sessions in Philadelphia.

Dr. C. D. Pettaway of Little Rock, Arkansas, was reelected president of the NBCA.

Baptism Goals

Southern Baptists hope to record more than 2,000,000 baptisms by the end of 1964. The figures represent a revised goal announced this month by C. C. Autrey, director of evangelism for the Southern Baptist Home Mission Board. Previous goals for the 1961-1964 period were more than 1,000,000 higher.

Autrey said the revision was made after reports indicated that baptisms this year would fall below last year's peak of 429,063.

"We feel that these goals are realistic and well within reach," he declared, "if Southern Baptists respond to the challenge."

The new goals were formed through meetings of the secretaries of evangelism for the denomination's state conventions.

'The Gospel We Preach'

Representatives of Canadian Lutheranism, meeting in Winnipeg this month for two days of doctrinal discussion, unanimously adopted a seven-point statement on "The Gospel We Preach."

Present at the conference were 28 representatives from 12 Canadian districts or synods of seven parent bodies in the United States.

Here is the text of the statement:

1. The Gospel is the good news of God's promises and their fulfillment in Christ, who by His perfect obedience, suffering, death, and resurrection, has redeemed man from the fall and its consequences.

2. The Gospel is the central message of God's unchangeable Word through which God offers, conveys, and affirms the forgiveness of sins, thus imparting life and salvation to those who believe it.

3. The Gospel is the true, divine, saving means of grace. It gives to the sacraments, Holy Baptism and the Lord's Supper, their saving power. It creates faith to accept what it offers.

4. The Gospel is God's unconditionally free offer of salvation to all men; its rejection seals man's condemnation.

5. The Gospel is the means whereby God gives, together with faith in Christ as Saviour, the desire and the ability to do His will by giving us both victory through Christ in the struggle with our sinful nature and grace to grow in the virtues which characterize the new life in Christ.

6. The preaching of the Gospel is the proclamation of the Christ of the Scripture; God incarnate, who died for our trespasses, rose for our justification, and lives and reigns with the Father and the Holy Spirit, who together with the Father sends the Holy Spirit; He is the head of the Church, which is His body, and He will return to judge the living and the dead.

7. The Lord, who builds His church through the preaching of the Gospel, has expressly commanded, that they who believe in the Gospel must bear witness to it; "Go into all the world and preach the Gospel to the whole creation." Mark 16:15.

The doctrinal talks were arranged in place of unity discussions which the Canadian groups had held annually for five years up to 1959. They were temporarily suspended last year pending completion of merger negotiations among several parent bodies in the United States.

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The Crime Trend

Serious crimes reached another all-time high last year, according to FBI Director J. Edgar Hoover, and still another sharp rise is indicated for 1960.

"This ominous rise in crime cannot be explained away as being due to population increase," said Hoover. "Crime has been rising four times as fast as population. Unless positive steps are taken to check this rising crime trend, this country will face a crime problem of emergency proportions in the years ahead."

Offenses during 1959 are catalogued in the latest *Uniform Crime Report*, published annually.



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THE EPISTLES OF EUTYCHUS (YEW'-TI-CUSS)

... The jet take-off of your first issue is going to be something to see!

But sir, you need a Pseudonymous Letter Writer, for which position I herewith make application. I can hear you muttering, "The pseudonymous, while not synonymous with the anonymous, is equally pusillanimous..." I wish you wouldn't talk that way. Where would American literature be without Mark Twain? Besides, as that great master of pseudonymity, Søren Kierkegaard, has explained, using a pseudonym may show too much courage rather than too little! My nom de plume suggests not a personality but a picture. Easy slumber under sound gospel preaching was fatal for Eutychus. The Christian Church of our generation has not been crowded to his precarious perch, but it has been no less perilously asleep in comfortable pews...

So began the epistles of Eutychus (cf. Acts 20:9) in the very first issue of CHRISTIANITY TODAY.

For more than 100 issues, the "epistles" have led off this magazine's letters-to-the-editor section, known as "Eutychus and his kin." Now, Eerdmans is bringing out a collection of these humorous but pointed features under the title, *Eutychus (and his pin)*.

Basically a series of theological reflections, the Eutychus essays won popularity and stature in the annals of religious journalism with terse wit and a premium on timeliness. When toothpaste additives seized advertising headlines, Eutychus saw the chance to dramatize redemption as the basic ingredient of Christianity. When togetherness began to beckon for intellectual attention, he compared it to the "crowded emptiness" of life outside of Christ. When Sugar Ray Robinson regained ring acclaim with a spectacular knockout, a quip of the champion was applied to a brief dissertation on communications.

Sometimes Eutychus becomes a poet, sometimes a playwright, and occasionally a cartoonist.

No topic has been beyond his reach. The commentaries have embraced every major holiday ("Sirens on New Year's Eve chill us with prospect of atomic war, but bells speak of peace"), the electronic organist ("Beware of blasting"), insects at a picnic ("Are we to choose, then, the liberty of the rebel fly, or the burden of the adjusted ant?"), fashion ("The toughest assignment is to ignore fashion for the sake of truth"), collage ("now

regarded as a fine art as well as a kindergarten pastime"), and pastoral clinics ("Many contemporary sermons are lacking in organization. Give your sermons the Connective Test").

With the appearance of the Eutychus collection ends the mystery of authorship. The hitherto anonymous scribe is a 43-year-old father of five, the Rev. Edmund P. Clowney of Willow Grove, Pennsylvania, upon whom CHRISTIANITY TODAY has prevailed to carry on his fortnightly frolics for another year of publication.

Clowney (A. B. Wheaton College, B. D. Westminster Theological Seminary, S. T. M. Yale Divinity School, candidate for Th. D. Union Theological Seminary, New York) is associate professor of practical theology at Philadelphia's Westminster Seminary. His gifts in the lighter vein can be traced back to the days in which he edited a campus weekly, *The Wheaton Record*. But his writings readily take on a serious air, as Eutychus readers well know. Clowney's second book, due next year, is titled *Preaching and Biblical Theology*. Also an amateur pastel artist, he illustrates his own copy.

"It would be much beyond the competence of the author to present an adequate apology for this edition of pseudographical literature," says Clowney in the introduction to his first volume. "Eutychus was summoned to his post as a symbol of Christians nodding, if not on the window sill, at least in the back pew. He has sought to prove, in this emergency, that the pin is mightier than the sword. His supreme accolade came from a fellow-correspondent who sent a genuine straight pin to use in deflating ecclesiastical pretense."

Clowney recognizes "hazards in withdrawing from the aloofness of pseudonymity." Why the mystery? "May I plead that the shelter was designed as a cloister and not a duck-blind! Since drowsiness in my case is in no sense fictional, perhaps I may hang up a 'Do Not Disturb! sign' and retreat to my window seat."

Ever one to sense the lighter side, Clowney found he could not resist the injection of a Eutychusism even in the sober formality of a CHRISTIANITY TODAY biographical data form. Asked his knowledge of languages, Eutychus replied that he could read Greek, Hebrew, Latin, French, Dutch and some German. And English? "Reading, speaking—some writing."

Introducing...

the hitherto anonymous scribe of CT's "Eutychus and his kin"

Eutychus

(and his pin)



EDMUND P. CLOWNEY

Associate Professor of Practical Theology, Westminster Theological Seminary, Philadelphia

As the modern counterpart of the awakened occupant of the window-seat at the First Church of Troas, Eutychus has sought to prove that the pin is mightier than the sword in deflating ecclesiastical pretense, sham, and present-day religiosity. Fortnightly for four years his pin-pricking epistles have appeared with kindred comments in *Christianity Today's* letter section. Ever since his first pithy column, Eutychus has been quoted and misquoted, cussed and discussed, either hailed as a hero or lynched on a rope of dissenting adjectives. One thing is sure: from the very first Eutychus has never been dull. Now his most adroit and therapeutic jabs, his subtle concern for higher and holier service in the cause of Christ, and his unique blend of humor and Christian reflection are bound within the hard covers of EUTYCHUS (*and his pin*), a volume you and your friends will cherish long after you have forgotten its mild cost of only \$2.50 per copy.

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Islamic Defense

Ten thousand South African Moslems gathered for a rally near Capetown heard one of their leaders defend Islam this month against what he said were "attacks which spared no effort to vilify it."

Ahmed Deedat directed his remarks in particular against Dr. Joost de Blank, Anglican Bishop of Capetown, for allegedly "trying to poison the minds of Christians against Islam" by describing Mohammed as "a sincere man but a false prophet" and asserting that there was no need for any religion in South Africa save Christianity.

Deedat said Islam was the only non-Christian religion which believed in

Christ and his miraculous birth, and accepted him as a messiah.

He said he deplored the attack on Islam made by Archbishop de Blank because "Christianity and Islam have so much in common."

He answered the charge that Moslems reject Christianity by observing that various denominations of the Christian Church also reject one another.

In addition, he denied the "so-called menace of Islam" by asserting that there was not a single Moslem mission in Southern Africa.

"Who is it, then," he asked, "who is doing the attacking? Could not Moslems claim our faith is menaced by Christianity? To describe Mohammed as a

sincere man but a false prophet is a contradiction in terms. Could a false prophet found a religion that has 500,000,000 adherents, and create a true brotherhood of man throughout the world irrespective of race or color?"

Bishop's Deportation

Two days after his return from five months' voluntary exile, Anglican Bishop Richard Ambrose Reeves of Johannesburg, a foe of South Africa's apartheid policies, was secretly deported to England.

Surrounded by nearly a dozen security branch detectives, Reeves was placed aboard a South African Airways plane while it was still in the hangar at Jan Smuts Airport in Johannesburg. His seat had been reserved by authorities under a different name.

The 60-year-old church official had been served with the deportation order and given 30 minutes to pack.

Reeves fled South Africa earlier this year to escape feared arrest when a state of emergency was declared following racial riots. He first went to the British protectorate of Swaziland, then to Southern Rhodesia, before going to London.

A Briton, the bishop was deported under a law providing for such action "in the public interest."

The World Council of Churches asked its South African churches for a full report. Reeves is a member of the WCC's Central Committee.

A Cabinet Christian

In the cabinet of Japanese Prime Minister Hayato Ikeda is Mrs. Masa Nakayama, the welfare minister, who has a Christian educational background. She is the first woman ever to become a member of the Japanese cabinet.

A member of the Liberal-Democratic Party, Mrs. Nakayama has served as the chairman of the Special Committee for Repatriation of Overseas Japanese and as the parliamentary welfare vice-minister.

After graduating from a mission school in Nagasaki, Mrs. Nakayama went to Ohio Wesleyan University, where she earned a B. A. degree.

Although Mrs. Nakayama, a Methodist, is not an active church member today, the fact that her upbringing and education is Christian is attracting the attention of many Japanese, Christian and non-Christian alike. Especially, her future success in the office is a great concern to Japanese Christians who remember a bitter experience of having had a Christian prime minister, Tetsu Katayama, whose term ended in failure.

A Message . . . TO ALL CONGREGATIONAL PEOPLE

Now that the proposed constitution of the "United Church of Christ" has been sent to your church, you may want to have an opportunity to study the pros and cons before you are asked to vote.

Every Congregational Church can record its vote at any time up to midnight of June 5, 1961. But it is wise to take the time now for thoughtful study and discussion.

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Forgotten Candidate

A cloud on the horizon no larger than a man's hand threatens to take on dimensions in the 1960 national election that presage a storm in the years ahead. The "weather prophet" in this case is a distinguished and dignified Baptist minister, Dr. Rutherford L. Decker, who is candidating for the presidency of the United States on the Prohibition Party ticket.

A revived and revitalized party with an aggressive young campaign chairman (Earl F. Dodge) and a municipal victory in Winona Lake, Indiana, to boost its morale is looking toward tremendous increase over its 10-state, 41,937-vote showing in 1956.

"We are experiencing a 100 to 150 per cent increase in interest at our national headquarters in Winona Lake," says Decker. "We are planning to be on the ballot in 23 states."

A staunch evangelical and pastor of the Temple Baptist Church of Kansas City, Missouri, Decker has been a member of the Prohibition Party since he was 14 years old, and is convinced that his service to his country is best expressed through this political leadership. "America," he says, "is still basically a Christian nation. Our morality is derived from the Hebrew-Christian heritage." His party receives support from Jews, Christian Scientists, and some Roman Catholics, although its origins are Protestant, and its national motto is the biblical text, "Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

Alcohol is only one segment of the national problem, Decker is quick to state; and the Prohibition Party has its views well formulated on such subjects as civil rights, assistance to backward nations, etc. But the party's unique emphasis has always been symbolized in its name, and for 91 years it has unwaveringly championed the view set forth in its first political platform:

"The traffic in intoxicating beverages is a dishonor to Christian civilization, inimical to the best interests of society, a political wrong of unequalled enormity, subversive of the ordinary objects of government, not capable of being regulated or restrained by any system of license whatsoever, but imperatively demanding for its suppression effective legal Prohibition, both by State and National legislation.

"... In view of this, and inasmuch as the existing political parties either oppose or ignore this great and paramount

question, and absolutely refuse to do anything toward the suppression of the rum traffic, which is robbing the nation of its brightest intellects, destroying international prosperity and rapidly undermining its very foundations, we are driven by an imperative sense of duty to sever our connection with these political parties and organize ourselves into a National Prohibition Party, having for its object the entire suppression of the traffic in intoxicating drinks."

A former president and executive director of the National Association of Evangelicals, Decker says that his reli-

gious affiliation in no way interferes with his political candidacy. "I have always known that the grace of God is not limited to any one church," he avers. "There is no human person or institution to whom I owe anything except love, sincerity and justice." Raised in an Anglo-Catholic home, where drinking was customary, he now believes that "the only ultimate answer to the alcohol question is prohibition."

Decker points out that today a fourth of all alcohol consumed in the United States is bootlegged and illegal. More significantly, he quotes Dr. Andrew C.

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Ivy of the University of Illinois medical school, to the effect that a new wave of prohibition sentiment may be expected in America about 1965. By that time, according to Ivy, it is expected there will be one or two severe alcoholics in every American family, and the public may be roused to action.

Toward such a goal the Prohibition Party is pointing. When the Volstead Act was passed in 1918, Decker explains, the people wanted Prohibition overwhelmingly, but governmental machinery was lacking to implement it; therefore Prohibition failed and repeal followed. This time, he says, “We want to be ready to take over the government. Then we will be sure that it will work.”

The way is not easy, for many states frown on political third parties and by requiring thousands of signatures, make it almost impossible for them to get on the ballot. In some states it is quite legal not to bother to count third party votes, so that the Prohibition Party will never know exactly how many votes are cast for its candidates.

Yet Decker says, “We have every reason to believe that the great majority of the people of the United States are enlightened, decent people, living in good families, who need a political party to raise the standard of righteousness concerning the vital issues facing our nation to which they can rally. We are not so much interested in winning elections as we are in providing that standard.”

Whither Alcoholism?

The 86th Congress virtually ignored the problem of alcoholism, which now claims more than 5,000,000 victims in the United States.

In the House, eight bills were introduced to curtail drinking aboard planes, two to set up education programs on the perils of liquor, one to establish a medical advisory committee in Health-Education-Welfare Department, and another to abolish alcohol advertising. All died in committee.

In the Senate, Democratic Senator Strom Thurmond of South Carolina also sponsored a bill which would have outlawed the consumption of alcoholic beverages aboard commercial and military aircraft. An interstate commerce subcommittee held a brief hearing on the bill shortly before the political conventions this year and favorably reported the bill to the full committee headed by Democratic Senator Warren G. Magnuson of Washington. The full committee took no action.

The Federal Aviation Agency opposed

passage of the bill on the grounds that it had already established a regulation of its own to deal with the problem of drunken airline passengers. The FAA rule forbids a passenger to bring his own drinks and places at the discretion of stewardesses the amount of liquor to be served. The FAA's authority over passengers is limited, however, and there is a legal question as to whether the regulation may be adequately enforced.

Pilots and stewardesses had collectively favored enactment of the Thurmond measure. Thirteen top-ranking Protestant churchmen did, too, in a letter to Congressmen.

The National Temperance League cites grass-roots apathy in the failure of Congressmen to take action against liquor traffic even though it poses a major health and safety problem in addition to moral implications.

"Unless Congressmen see a strong upsurge in temperance sentiment," says Executive Secretary Clayton M. Wallace, "they can hardly be expected to risk their political futures." Wallace called for "more fight" in local option issues.

Day of Prayer

President Eisenhower is calling upon Americans to observe the 1960 National Day of Prayer on Wednesday, October 6.

In setting aside the day, Eisenhower asked his countrymen to remember:

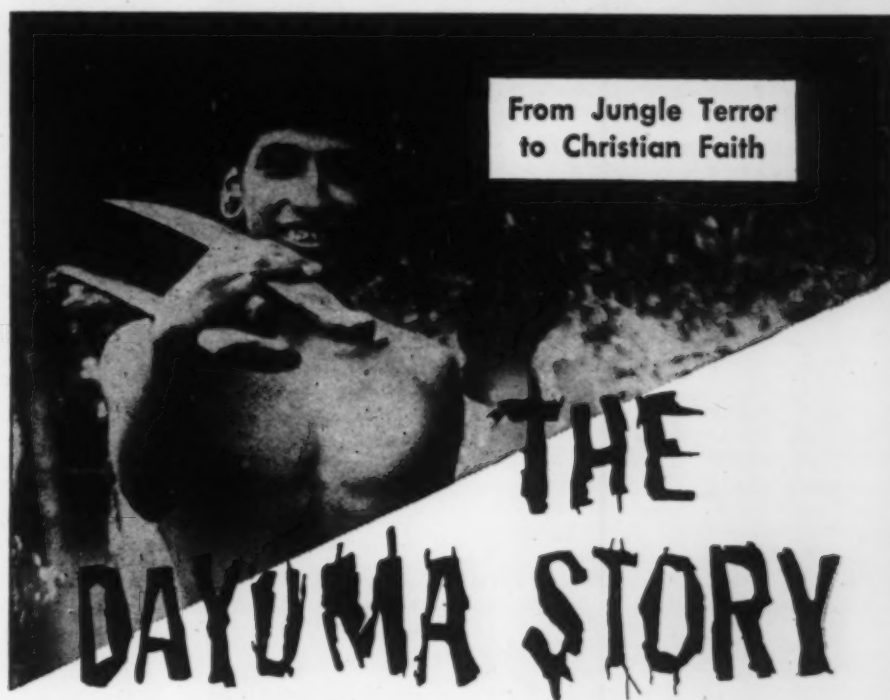
"First, that it is not by our strength alone, nor by our own righteousness, that we have deserved the abundant gifts of our Creator;

"Second, that the heritage of a faith born of hope and raised in sacrifice lays upon its heirs the high calling of being generous and responsible stewards in our own and among the kindred nations of the earth;

"Third, that in this time of testing we shall ever place our trust in the keeping of God's commandments, knowing that He who has brought us here requires justice and mercy in return;

"And finally, that as we lift our thankful hearts to Him, we will see clearly the vision of the world that is meant to be and set our hearts resolutely toward the achievement of it."

The annual National Day of Prayer was proclaimed by President Eisenhower under a joint resolution approved by Congress in 1952. It provided that the President "shall set aside and proclaim a suitable day each year, other than a Sunday, as a National Day of Prayer on which people of the U. S. may turn to God in prayer and meditation at churches, in groups and as individuals."



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SWISS CRUSADE

(Cont'd from p. 38) totalled 118,000. Nearly 6,000 of these recorded decisions for Christ.

The opening service in Basel came on a cold, windy night. A heavy downpour soaked thousands in Zürich. Rain also fell during both meetings held in the Olympic Stadium at Lausanne, but crowds totalling 38,000 sat through. Graham's biggest reception came in French-speaking Switzerland. C.F.H.H.

A Divine Amen?

Mentally keen though obviously aging, Karl Barth modestly declined to predict ("I am not a prophet") the future of Continental theology, but nonetheless spoke eagerly about current trends in the Church and the world in an interview with Evangelist Billy Graham before attending the opening meeting of Graham's two-night crusade in Basel.

"Bultmann is right now most influential," he said, "but his followers are already diverging, and much depends on the direction they go. Lutheran Confessionalism is also aggressive and this would mean an authoritarian, liturgical and sacramental Church."

Barth did not comment on reports that his possible successor at University of Zürich may be either Heinrich Ott, who veers toward Bultmann, or Fritz Buri, who has swung from liberalism toward neo-orthodoxy.

At the hour-long interview in his study, in which Editor Carl F. H. Henry of CHRISTIANITY TODAY and Evangelist Joe Blinco participated, Barth warned that Christianity's worst enemy is not Communism "but our own feeble living and preaching. It is unfruitful just to look at the outside world—whether Moscow or Rome—and deplore the godlessness only of other atheists and naturalists and to overlook ourselves. Communism is a sort of 'call to repentance' for us, much as the Old Testament prophets warned of the menacing pagan nations."

On Romanism, Barth said that the Church of Rome "retained many elements of real Christian faith that Protestantism has lost, alongside a misunderstanding and destruction of Christian faith. But we must not face Romanism with 'Protestant self-righteousness.'"

Barth stressed his view that faith is "an answer to God's call" and not a choice between two horizontal decisions, and also his conviction that all men are already included in Christ. He dissented especially from the evangelistic invitation and the "follow-up" apparatus, and urged

Graham to close his meetings simply with "a Divine Amen." But Graham—who expressed the hope that a spiritual methodology with less "statistical technique" might develop, recounted to Barth the testimony of an eight-semester divinity student from Heidelberg and Basel who had stood to his feet in the ministers' meeting that morning and told how he had skeptically attended the crusade the previous night, responded to the invitation, and for the first time knew Jesus Christ as Saviour and Lord.

Barth had received an unprecedented dispensation from the city government to continue teaching when he reached the retirement age of 70. Now 74, he is currently completing his *Dogmatics* IV/2, on the sacraments and Christian ethics. He has said that *Dogmatics* V, on eschatology, will appear in a single volume because "I have been speaking of eschatology also all through the earlier volumes." C.F.H.H.

Visit with Brunner

Recovering at his Zürich home from a stroke, Swiss theologian Emil Brunner thinks sex is one of the world's great problems today and hopes, if he writes another book, to shape a Protestant the-

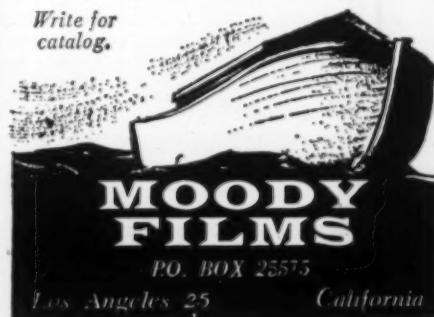
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ology of sex. "None of the Protestant theologians," he says, "has yet worked out the relation between sex, eros and agape."

Conversing with Evangelist Billy Graham during the latter's Zürich meetings, Brunner agreed that "one cannot have a dedicated life unless one's sex life is dedicated." Against those who tend to minimize the modern sex revolution, Brunner spoke of "the terrible loss of the sense of personality" as at the bottom of vagabond sex relations as well as at the basis of the totalitarian state. He specially commended CHRISTIANITY TODAY's article by P. A. Sorokin on "The Depth of the Sex Crisis" (July 4, 1960 issue).

Brunner faces the possibility that the third volume of his dogmatics, now being translated, will be his last work. In it he contrasts the situation in Europe ("The Crisis of the Church") with the situation in America ("The Boom of the Church"), and also reinforces his criticism of both Barth and Bultmann. He has had to discontinue all preaching, and paralysis of his right hand has crippled his ability to write and type. He is currently "scribbling and dictating" his overcomments on the appraisal of his outlook in the "Living Theology" series.

Graham told Brunner that he thought his theological impact, which helped undermine the liberal theology of immanence, had prepared the way for evangelism.

Brunner acknowledged that the theological impact associated with his name and that of Karl Barth is now somewhat on the defensive in Europe. "Bultmann is now king among the young intellectuals. But this will not last long," he predicted, "because he has a very meagre Gospel. His theology is a passing fad. Some say we are already in the post-Bultmann era. We should not take Bultmann so seriously."

As to Barth, Brunner had this word: "Bultmann reduces the Gospel to a point so thin it has no content; Barth gives the Gospel so much volume that it includes everything."

But Brunner insisted that theology must remain existentially oriented. He grinned when asked about the future of systematic theology, which he regards as "a very dangerous instrument. Its real value is to produce a dictionary of theological terms."

"The great danger in the world today," Brunner added, "is Communism." He thinks that "two totalitarian powers—Romanism and Communism—may yet fight it out with each other." C.F.H.H.

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Medical Mission Aid

Plans for a "partnership" between U. S. church mission agencies and the American Medical Association to help keep missionary doctors overseas abreast of the latest developments in medicine were formulated at a meeting in Chicago last month.

Attended by Protestant and Roman Catholic missionary leaders and AMA officials, the meeting concluded with a recommendation that the association's trustees formally adopt the program.

Under the proposal the AMA would become a clearing house of medical information for mission outposts, some of which are so remote that medical missionaries have difficulty keeping them-

selves informed of the newest findings in medicine.

Teams of specialists would be organized to bring mission physicians up-to-date on new developments and expedite the post graduate education of those coming to the United States for additional training.

Among mission representatives at the sessions were Auxiliary Bishop Fulton J. Sheen, national director of the Society for the Propagation of the Faith, the Roman Catholic church's missionary arm; Dr. Frederick G. Scovel, secretary of the Christian Medical Council for Overseas Work, National Council of Churches; and Dr. Paul S. Rhoads, editor of the AMA archives of internal medicine and chairman of the Commission on Ecumenical Mission and Relations' medical committee, United Presbyterian Church in the U.S.A. Also the Rev. Edward F. Garesche, head of the Catholic Medical Mission Board; the Rev. Roland G. Metzger, liaison officer for the Congo Protestant Relief Agency in the United States; Dr. Harold Brewster, secretary of medical work, The Methodist Church; and J. Raymond Knighton, executive director, Christian Medical Society.

Dr. Julian P. Price, chairman of the AMA's trustees, said the conference marked the first time organized medicine had attempted to study the problems facing some 1,000 English-speaking medical missionaries. He explained the sessions were convened as the result of a resolution adopted by the association's house of delegates.

The AMA may even form a department of international health to aid overseas doctors, Price added.

Vatican Envoy

Sir Peter Scarlett, British ambassador to Norway, will succeed the late Sir Marcus Cheke as minister to the Vatican.

Sir Peter, 55, is a member of the Church of England. He has served in Iraq, Latvia and Belgium, and has been Britain's permanent representative on the Council of Europe at Strasbourg.

The practice is that the British minister to the Holy See is always a Protestant, and that the first secretary at the British Legation in Rome is always a Catholic. The first secretary at present is Brian MacDermot, a Downside-educated Irishman.

Catholic Efficiency

An overall rating of 9,010 out of a possible 10,000 points for administrative excellence was given to the Roman Catholic church this month by the American Institute of Management.

The non-profit AIM audit showed that the church has had a "marked improvement" in administrative efficiency since the 1958 election of Pope John XXIII.

The church's new rating, according to the AIM, puts it in the same ranks—as far as administration is concerned—with such firms as General Motors and Procter and Gamble.

A similar audit in 1955 gave the church a rating of 8,800 points out of an optimum of 10,000. Minimum rating for excellence is 7,500 points.

"There is less of a Roman clique behind today's decisions in the church, and more of a hard-working cardinalate," the institute said.

God's Order For Evangelism

The command, "to the Jew first" (Rom. 1:16) has to do with order, not preference. It does not mean that the Jew is better than the Gentile or that he deserves Christ as Savior one bit more, for neither does; but one must begin somewhere. In fact, Peter showed as much astonishment in learning that the Gospel was to be taken to the Gentiles, as some Gentiles today show in being told that the Gospel is to be taken to the Jews.

Scripture reveals that God is a God of order. This we observe in His creation of the universe, and His plan of salvation. The same holds true for evangelism: God's order is "to the Jew first, and also to the Greek (Gentile)." It has absolutely nothing to do with showing favor to the Jew only, for all need the Gospel. It is prescribing order to assure that His ancient people Israel will not be neglected.

How else can one explain the peculiar blessing that inevitably falls upon those who follow this order? How else, can one account for the thrill that comes to believers when they testify to a Jew that Jesus is the Messiah?

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PEOPLE: WORDS AND EVENTS

Deaths: Colonel Wayne Lindsay Hunter, 52, commander of the Army Chaplain School at Ft. Slocum, New York; at Ft. Slocum . . . Dr. Corliss P. Hargraves, 81 Methodist minister and retired administrative official; in Los Angeles . . . Dr. Orville L. Davis, 60, director of church relations at DePauw University; in Greencastle, Indiana . . . Dr. Merrill Thomas MacPherson, 69, former president of the American Council of Christian Churches; in Weyburn, Saskatchewan . . . Carl A. Warden, 56, controller of the United Lutheran Church in America; at White Plains, New York.

Elections: As first president of the United Theological Seminary of the

Twin Cities (Minneapolis and St. Paul), Dr. Ruben H. Huenemann . . . as president of the Board of Education of The Methodist Church, Bishop Paul N. Garber . . . as president of the Lutheran Student Association of America, Bruce Johnson, a Stanford University senior.

Appointments: As secretary for synods and presbyteries in the United Presbyterian Commission on Ecumenical Mission and Relations, Dr. Winburn T. Thomas . . . as extension director of the Canadian Bible Society, J. Allan Upton . . . as professor of theology at the Nazarene Seminary of Tokyo, Dr. Mildred Bangs Wynkoop.

BOOKS IN REVIEW

(Cont'd from p. 27) that we are losing our American heritage and succumbing to a "creeping socialism." When the public is in a liberal mood, these same political and social transformations can be exploited as evidence of American progress and that our democracy is offering greater and greater opportunities to more and more people. In the midst of these conflicting judgments, the average citizen is practically forced into confusion, and, worse, lapses into indifference and cynicism.

Within our present political complexities and confusions, it is encouraging and heartening to listen to someone who has a political philosophy to offer that lends clarity and intelligibility to current democratic processes. Such a philosophy Niebuhr offers in this book. His philosophy is embedded in the selections which the editors have compiled and collated from Niebuhr's numerous political writings. Though the writings have a theoretical unity woven through them, their major impact is that of relevancy. Niebuhr never theorizes apart from immediate circumstances. He forged and modified his political philosophy within the social tensions and political debates of the twentieth century. As a result, the book introduces the reader to all the significant schools of thought that have played a part in the political community of America. Soft utopians or liberalism, hard utopians or communism, conservatism, idealism, realism, and pacifism are some of the modern background movements which Niebuhr analyzes and evaluates.

The theoretical import of the book lies in Niebuhr's interpretation of the total human community. It has been rightly subtitled Niebuhr's "political philosophy" for it offers meaning and structure to all the diversified forces and vitalities in human society. Briefly stated, the human community consists of two dimensions. The first is the dimension of order, stability, and unity as expressed in law and government. The second is the dimension of freedom and dynamic diversity. The latter dimension consists of various centers of social power and vitality ranging from small groupings such as families on through classes, races, and nations. All these centers of power vie for existence and status. As social vying and competing for position take place, disorder and conflict are always a threat. Thus the human community must adjust to its nature by finding a creative balance between the

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"Today the experience, knowledge, and responsibility of every thinking man is much greater than that of most men of New Testament days. But what had changed and inspired those men, what gave them daring, hope, patience and self-giving love is quite timeless. There is no reason to suppose we cannot tap the resources of God just as effectively as they did — no real reason except our modern insulations."

"The small-scale and large-scale failures of Christianity down the centuries — and they are many and grievous — are no indication at all as to what the Christian Faith, honestly received in heart and mind, can achieve."

"Frankly, I do not know who started the idea that if men serve God and live their lives to please him he will protect them by special intervention from pain, suffering, misfortune, and the persecution of evil men."

"I believe that only a new grasp of Christian humanism can save us from the subtle deteriorations of materialism. Good will, kindheartedness, self-sacrifice, and the willingness to serve are, of course, good, but they are absorbed in the desert of material godlessness unless they are joined to a supernatural purpose and reinforced by a supernatural power."

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two dimensions of order and freedom, unity and diversity.

Niebuhr defends democracy by demonstrating that it is a form of government most compatible with the nature and structure of the human community in contrast to totalitarianism and dictatorship. Democracy reckons with both communal dimensions. It sets up a political order of checks and balances within which the various centers of social power have the freedom of self-development and participation in the total order. Since power centers are dynamic, changing political policies and platforms are necessary. They are a means of warding off the inordinate rise and supremacy of one particular center of social power over others.

This book has special significance for the Christian of today. Niebuhr gives his political philosophy a Christian frame of reference. His definition of man as sinner is drawn from Christian sources. The concluding chapter with its eschatological perspective makes explicit the Christian commitments from which Niebuhr seeks to interpret political problems.

After a thorough study of such political writings, one may conclude that here are Christian assumptions debatable and

subject to question. But the challenge that Niebuhr presents to Christians concerned about social and political problems is so relevant it cannot be neglected.

THEODORE MINNEMA

GOD ALIVE

God Our Contemporary, by J. B. Phillips (Macmillan, 1960, 137 pp., \$2.50), is reviewed by Addison H. Leitch, Professor of Theology, Pittsburgh Theological Seminary.

The author needs no introduction. His *Letters to Young Churches* have elicited enthusiasm among all sorts and conditions of Christians. Since his translations he has added books of a more general nature from a rich background as pastor and churchman. With the present book, he once again satisfies those who have come to expect the best from his pen, for this is a work of wisdom and relevance, with the nice touch on every page.

The book is primarily an apologetic. The author's method is not the classic approach but a popular and constant effort to describe the contemporary scene plainly and to show how the God revealed in Jesus Christ can and must be brought to bear on it. He presses his point in many ways. "Let us not concern ourselves about how this startling event (the Incarnation) has been smothered in decoration, blunted by over-familiarity, or overlaid by merely secondary considerations. . . . I believe that each one of us must eventually face the real issue, which is quite simply: do I believe after adult examination of the evidence that Jesus Christ was what he claimed to be, or am I prepared to assert quite definitely that he was wrong . . ." (p. 58). Phillips urges the Church to re-examine her methods to see if she is actually concerned with central Christian truths, and whether she is able better to communicate these truths and demand attention in a world like ours. He urges those outside the Church to listen for a moment to what the Church is trying to get said and then to take time for a fresh look—an adult look—not at the diversions of confused churches and confused Christians, but at Jesus Christ in his truth and in his demands and promises. He believes that the meeting ground lies in the compassion for humanity that marks essential Christianity (he makes the judgment scene in Matthew 25 foundational), a compassion among people generally, which the church could touch. He makes clear that there is much more to the Gospel than humanitarianism, and

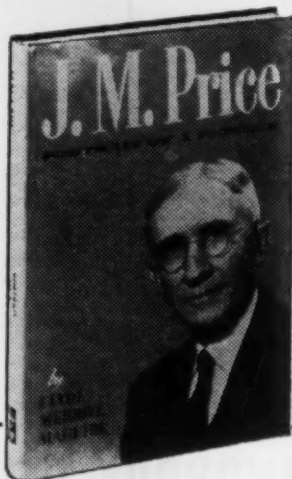
he is scathing in his denunciation of humanism alone as a way out of our difficulties.

Theologically the book is an anomaly. The author is solid on the Incarnation and the Deity of Christ and he makes the crucifixion central; but his only formal statement on the Atonement is quite superficial (p. 11). He gives the Old Testament the back of his hand in several ways. For instance he says, "This is one of the oldest questions in the world (the suffering of the innocent), far older, of course, than the Old Testament book of Job, which makes some attempt to deal with it" (p. 95). Nice try, Job! Of New Testament writers he says, "I have grown quite convinced of the substantial accuracy of their writing . . ." but he accepts enough accuracy to be convinced that there was "an actual awe-inspiring event" (p. 72), a conviction that makes him firmly oppose other world religions as false. Satan almost has to be a person to account for some of the things that happen around these parts, but Phillips can't quite "despise the shame" and come out and say so (pp. 109, 124). One is reminded of the remark of a British M.P. who said, "That a thing is an anomaly we consider no argument against it whatsoever."

In passing, Phillips slaps the "angry young men" good. What he says of "the clevers" and "the phony sophisticates" of our day (pp. 8, 9) is worth the price of the book.

ADDISON H. LEITCH

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GRAHAM 'DOWN UNDER'

Light Beneath the Cross, by Stuart Barton Babbage (Doubleday, 1960, 168 pp., \$2.95), is reviewed by Sherwood E. Wirt, Editor of *Decision*.

This book is "fair dinkum"! An authentic account by distinguished Australians of last year's Billy Graham Crusade on their continent, it describes better than any American pen could the Crusade's effect on the lives of the people of Australia and New Zealand. The authors, Dean Stuart Barton Babbage of St. Paul's Cathedral, Melbourne, and journalist Ian Siggins, have done their work brilliantly. They have traced the beginnings of Christianity "down under" with thorough research, and have painted the Australian character in vivid and realistic colors. Furthermore, they convey to the reader their own enthusiasm for the positive Christian results of the meetings. It was a remarkable campaign that led from Melbourne to Launceston and Hobart, Tasmania; to Auckland, Wellington, and Christchurch, New Zealand; to Sydney, Canberra, Adelaide, Perth, and Brisbane and even to Darwin. What is most remarkable, perhaps, is that authors in another country could, in this year 1960, write with such transparent enthusiasm of the work of American Christians in their midst.

The conversion story of the young actress in Stratford, who found a spiritual answer to a very real problem in judging a dramatic event, is alone worth the price of the book. As one who witnessed some of these events last year, the reviewer can testify that *Light Beneath the Cross* is a worthy and faithful record of a genuine work of the Spirit of God in a fabulous country.

SHERWOOD E. WIRT

SEMINARY READING

A Theological Book List, by Raymond P. Morris (The Theological Education Fund, 1960, 242 pp., \$6), is reviewed by the Editor of *CHRISTIANITY TODAY*.

The list of about 5,400 books was prepared by the Professor of Religious Literature and Librarian of Yale University to assist the Theological Education Fund of the International Missionary Council in improving the library holdings of theological colleges and seminaries in Africa, Asia, and Latin America. It reflects a staggering amount of work. In



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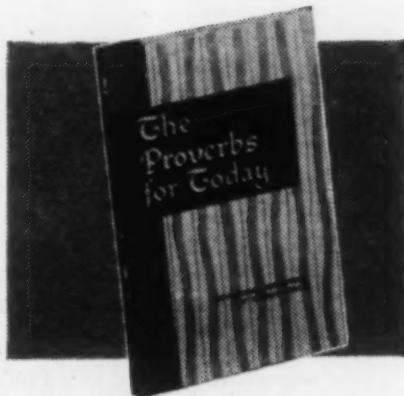
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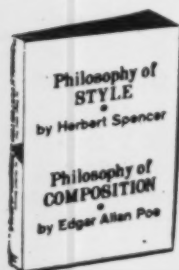
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its present form, the list advances beyond an earlier compilation by the inclusion of a modest amount of conservative or evangelical literature. There are still weaknesses in this area, which a comparison with CHRISTIANITY TODAY's Evangelical Book List in this current issue will disclose. But the International Missionary Council does not present these titles "as a standard or even a recommended list of books" but simply to assist in the development of basic library researches, and for this purpose it merits commendation and appreciation.

CARL F. H. HENRY

OPERATION AUCA

The Dayuma Story, by Ethel Emily Wallis (Harper, 1960, 288 pp., \$3.95), is reviewed by Abe C. Van Der Puy, Treasurer, World Radio Missionary Fellowship.

Those responsible for preparing a book on the life of Dayuma faced a formidable task. Dayuma's life story reads stranger than fiction, and the whole Auca epic has so many dramatic facets that it hardly seems possible it has happened in real life. To capture, under such circumstances, the flavor and atmosphere of Dayuma's experiences requires thoroughgoing skill. In the reviewer's estimation, Ethel Wallace has carried out her difficult assignment with notable success.

The Dayuma story is told with simplicity and restraint. The total impression left with the reader coincides with things as they really happened. In many books the authors make the mistake of glamorizing, of dressing things up, of painting an exaggerated picture. The reviewer is well acquainted with the background of the Dayuma story, and can vouch for the fact that this book presents a very accurate portrayal of the material involved. It was my privilege to visit Hacienda Ila some months after the five men were martyred, and to witness first hand the patient linguistic work which Rachel Saint was carrying on with Dayuma during those days. *The Dayuma Story* account of all of this constitutes the next best thing to seeing it first hand in Ecuador.

As indicated previously, the book does a fine job of capturing the flavor of this extraordinary Indian woman's life. The reader gets the feel of Auca language and psychology and understands something of the sad life of the Aucas before they were reached with the message of Jesus Christ. Repeatedly the author describes the struggles of Dayuma whose

later victories shine most brilliantly when one realizes how many obstacles she has had to overcome.

It is expected of course that one would find it difficult to make a clear outline of the turbulent history of Dayuma and her people. In objectively criticizing the book, the reviewer would say that at times it is not easy to follow the thread of the story and to fit in all of the parts.

When the book ends, one is left with the feeling that there should be more, that the destination has not been quite reached. Undoubtedly the reason for this impression is that the Dayuma and Auca stories are continuing to unfold. The drama in real life has not yet been finished.

I commend the book, however, to the reading public without reservation. It forms part of the great series, not yet completed, of literary works which present various phases of Operation Auca. In that Operation the participation of Dayuma forms a vital part. The books already written and others still to come will be appreciated more completely when they are read with the helpful insight provided by *The Dayuma Story*. It is my hope that this book will not only satisfy curiosity but will make the impact upon our hearts intended by the author and those who are associated with the Auca Project. If we will allow it, the life of this Indian woman can speak effectively to all of us who have had more advantages than she has had.

ABE C. VAN DER PUY

FAITH THE ANSWER

International Conflict in the Twentieth Century, A Christian View, by Herbert Butterfield (Harper, 1960, 123 pp., \$3), is reviewed by C. Gregg Singer, Professor of History at Catawba College.

The second volume in the Religious Perspective Series, by the famous professor of modern history of Cambridge University, is a provocative analysis of the present international crisis, and with his usual skill and facility he brings history to bear upon it. Believing that the past can shed light on the present, he finds in the development of religious toleration after the Wars of Religion of the sixteenth and seventeenth centuries, an analogy between the present ideological conflict and that which existed between the church of Rome and the churches of the Reformation. Butterfield insists that the earlier conflict was the result of the fact that Christians on both sides had allowed their Christianity to

become too closely entangled with the systems and vested interests of the world; that, if they had gone back to the first principles of the faith, they could have escaped 150 years of persecution and hate. In a similar manner, he argues that a solution can be found for the present tensions if Christians of the twentieth century would go back to the first principles of their faith. The revolutionary character of the present world situation calls for an insurgent type of Christianity that goes back to its first principles and measures the present order against them (p. 119).

The reviewer agrees that we must go back to the first principles of our historic Christian faith, but he also seriously doubts that such a return would ease the tensions between the East and the West. Rather such a revival of Christian thinking and practices would tend to accentuate the crisis. The analogy which Butterfield seeks to draw between Rome and the Reformation and the present tension between Russia and the West does not hold. Whatever the differences were between Rome and the Reformers (and they were many and vital), it is still true that both parties looked to a common God, to a common source of authority in the Scriptures, and were both supernaturalistic in outlook. This is not the case between the two parties today; here the issue is between supernaturalism and materialism, and between them there is no common ground.

In this small volume there are to be found many profound observations not only for the historian, but for the minister and his people as well.

C. GREGG SINGER

RATIONAL ECONOMICS

Epistemological Problems of Economics, by Ludwig von Mises, translated by George Riesman (D. Van Nostrand Co., 1960, 239 pp., \$5.50), is reviewed by Irving E. Howard, Assistant Editor, *Christian Economics*.

Epistemology is that branch of philosophy which deals with the problem of knowing. Economists have rarely given thought to the application of this branch of philosophy to their particular discipline, but Dr. Ludwig von Mises is a unique economist in that he is also a philosopher. Consequently, this internationally famous representative of the Austrian school of economics, and a visiting lecturer at New York University, has had a collection of essays, first published in German in 1933, translated into Eng-

lish which deal with this problem.

The central thesis of his book is that economics cannot be based on an appeal to experience, but must begin with certain a priori truths such as A cannot be non-A. He makes a strong case for rationalism and a devastating argument against empiricism. History, he points out, is always the result of a selection of facts from among a mass and the selection is determined by the historian's basic philosophy. Charles Beard recognized this in his famous essay, "History, An Act of Faith."

Dr. von Mises does not mean to imply that there should be no study of history, no gathering of statistics, no resort to experience, but that universally valid principles should be deduced as a priori truths before the induction phase of research in human action.

The Christian should rejoice in Dr. Mises' defense of reason against a simple appeal to sense experience which, taken alone, always leads to skepticism; but when Dr. Mises states that human action is always rational, we come to a parting of the ways.

Man is capable of reason, but man's reason has been darkened by sin so that much of his behavior is irrational. Freudianism is right in this insight, if not right in its explanation.

This dimension of epistemology, Dr. von Mises does not see. Nevertheless, his book makes a solid contribution in an area rarely—if ever before—explored, namely, the relation of epistemology to economics.

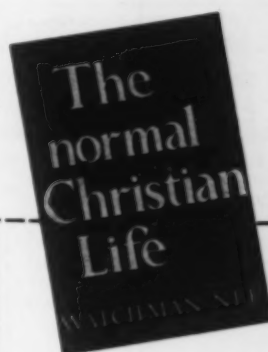
IRVING E. HOWARD

WESLEY'S CHRIST

Wesley's Christology, by John Deschner (Southern Methodist University Press, 1960, 220 pages, \$4.50), is reviewed by Harold B. Kuhn, Professor of The Philosophy of Religion, Asbury Theological Seminary, Wilmore, Kentucky.

Evidence of what Whitehead calls "the desire for a return to fundamentals" appears almost everywhere these days. Those of the tradition of Wesley are impelled by it to re-examine critically their eighteenth-century heritage, and the results have been surprising. The author of *Wesley's Christology* seeks to discover the place of Christ in Wesley's total system. He tries to go beyond the usual analyses of Wesley's piety, and to discover the root of his theology.

In general, the author pursues his line of thought within the limits of Wesley's part in the general evangelical stream, and finds that this eighteenth-century



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divine was thoroughly imbued with classical statements of the person and work of Christ. He notes that Wesley was in substantial agreement with both the Lutheran and the Reformed traditions at this point, and that the Chalcedonian Symbol is basic to his Christology.

The strength of the work is its emphasis upon the function of Christ's priestly ministry as yielding a clue to the other aspects of the divine ministry, notably the kingly and the prophetic. Professor Deschner finds also a clue to Wesley's doctrine of the Church. There are tensions within Wesley's teachings at these points, as there are in his doctrine of Christ's person. But he believes that when the whole of Wesley's teaching is considered within the framework of the pilgrimage of the Son of Epworth, from Anglican legalism to evangelical piety, even the tensions find a partial reconciliation.

HAROLD B. KUHN

THE LIVING WORD

The Biblical Expositor, edited by Carl F. H. Henry (A. J. Holman Co., 1960, 3 vols., approximately 1300 pp., \$6.95 per vol.), is reviewed by C. Ralston Smith, Pastor of First Presbyterian Church, Oklahoma City, Oklahoma.

In his preface the consulting editor tells of the birth of the idea which resulted in this work, and which in 1957 was projected "an international, interdenominational exposition of the Scriptures by leading evangelical scholars, fixing its attention on the enduring message of the books, rather than losing itself in literary and critical disputations." At the end of the third volume there is a list of the contributors together with a resumé of the training and writings of each. A cursory review of the names reveals the world-wide scope of the scholarship. Different continents are represented which include well-known writers as well as those who have recently risen to prominence. The barriers of denominations are overleapt; men of the "Standard-brand" churches and the younger fast-growing groups unite in a magnificent common testimony to the written Word of God.

The reality of such unanimity of witness is possible, in the mind of the reviewer, because of one fact—these workers all begin with the same evangelical conviction that the Bible is true! Someone is credited with having said that he believed the Bible "as it is!" rather than "is it as?" The reader be-

comes aware in the first paragraph that this is the consecrated spirit of the authors.

In writing from such a viewpoint, the commentators are in perfect harmony with the great creeds of Christendom and the historic standards of faith in the denominations. If the fads in our day seem to be at odds with the position of these scholars, it is that the fads are at variance with the tested truths of classical Christianity.

We are told that the work was once considered being called by its subtitle, "The Living Theme of the Great Book." The name would have been appropriate, for the relevance of the revelation is emphasized on every page. There is not a breath of mustiness about a single line. Rather, the ancient truths are seen to be as up to date as today's telecast and the effective remedies for the maladies of our time. J. R. Mantey, in his article "New Testament Backgrounds" (III, 8) says, "Fortunately, through God's providence and the impulsion of the Holy Spirit, some of the apostles, and other intimate associates who saw and heard them frequently, have given us written, authoritative and historical records of their knowledge of the most important fact in history as well as the unequalled and divine message which we have in Christ." The same approach is made in the Old Testament section also.

Physically, the set is attractive, beautifully bound, and printed with good readable type. Concise and complete outlines introduce the many books, and the use of divisions and subheads within the text are a real aid. There is only a sprinkling of poetry and anecdotes; the writers seemed intent only upon opening up the written Word to reveal the living Word who is His own beauty and story. The devotional nature of the commentary is sensed throughout, perhaps symbolized by the absence of any footnotes, references, or subject-index. The size of the work precludes the possibility of its being exhaustive; yet it is both stimulating and suggestive. The reader is constantly aware of the familiarity of each writer with the fruits of research, and that each brings only the essence of the distillation. The 10 introductory articles are helpful. Especially informative is "Between the Testaments" by David H. Wallace.

The three volumes are indeed a major contribution, to the religious literature of our day. It is a trustworthy and scholarly explanation of what God has said through men of old for the use of men of now.

C. RALSTON SMITH

BIBLE BOOK

(Cont'd from p. 36) him a natural claim which Knox's argumentation cannot overthrow. The position that Philemon is the "letter from Laodicea" likewise does not compel conviction (see C. F. D. Moule, *op. cit.*, p. 17 f.). The "service" or "ministry" of Archippus mentioned in Colossians 4:17 ("Take heed to the ministry which thou hast received in the Lord, that thou fulfill it") is plausibly interpreted more broadly than Knox's interpretation. Whatever this "service" may have been, whether the reference was to the performance of the work of a deacon, an elder, evangelist or to something else (see J. B. Lightfoot: *Saint Paul's Epistles to the Colossians and to Philemon*, 1927, p. 307), it does not appear to be only one proposed act of service. The restrictive relative clause that follows the word "ministry"—"which thou hast received in the Lord"—best applies to a service previously assigned.

ANALYSIS OF PHILEMON

Address (1-3). The structure of the address or salutation of Philemon is threefold. As in the other epistles of Paul and in secular letters of the day there is first a nominative section, in which the name of the author is given; then a dative section, in which the destination of the letter is announced; and finally a section of greeting. The address of a Pauline epistle does differ from that of the typical secular letter of that time, not only in length and variety but also in its Christian character.

The first word of Philemon is an assertion of authorship. Paul then proceeds to describe himself as a "prisoner of Christ Jesus." He does not need to stress his apostleship here as he had to do in Galatians, and his desire is to beseech rather than to enjoin (8-9, and see Lightfoot, *op. cit.*, on verse 1). The suffering of Paul for the Lord as indicated by the words "prisoner of Christ Jesus" might well move Philemon and cause him to realize how small by comparison would be the personal loss which his granting of Paul's request would entail (cf. Lightfoot and C. F. D. Moule *ad loc.*). Paul regards his imprisonment as a privilege, since it is from the Lord and for His praise and the Gospel's sake (cf. Phil. 1:29).

The dative section mentions Philemon first, for he is the person chiefly addressed in the epistle. Paul affectionately describes him as beloved and fellow-worker, a term used of one who labored with the apostle for the advance-

ment of the Gospel and in the care of the churches. Philemon was a resident of Colossae (cf. Col. 4:9). He was converted through Paul's instrumentality (v. 19), probably in Ephesus, and made an effective testimony by his life of genuine Christian love. He was a man of means and of generosity. His house was open to the church. Apphia the sister, the second person addressed, may have been the wife of Philemon, and Archippus, the third person addressed, may possibly have been their son. As was noted above, Archippus exercised a ministry (Col. 4:17). The fact that he is mentioned in Colossians 4:17 right after the reference to Laodicea by no means indicates that he was a resident of Laodicea. From his close association with Philemon in the address of this epistle he would seem, like Philemon, to have been a resident of Colossae. Paul describes him as "our fellow-soldier" (cf. Phil. 2:25 and see Knox, *op. cit.*, p. 67 ff.). The typically Pauline greeting, in which grace and peace are represented as coming from both God and our Father and the Lord Jesus Christ, concludes the salutation.

Thanksgiving (4-7). A section of thanksgiving, characteristically Pauline, follows the address. The Christian grace and the devoted activity of Philemon provide a firm basis and warm encouragement for thanksgiving and rejoicing. One who is of such exemplary character as Philemon would respond favorably to such a request as the apostle is about to make of him.

The Appeal of Philemon (8-21). Rather than command, Paul on account of love entreats Philemon. Paul the aged (or possibly "ambassador") beseeches him (cf. Eph. 6:20, and see Lightfoot *ad loc.*; Edgar J. Goodspeed: *Problems of New Testament Translation*, 1945, pp. 185-187; and James Hope Moulton and Wilbert Francis Howard: *A Grammar of New Testament Greek*, vol. II, 1929, pp. 86 f.).

Paul had been instrumental in the conversion of Onesimus, to whom he refers in verse 10 as "my child, whom I have begotten in my bonds" (cf. I Cor. 4:15). The name "Onesimus" means "useful," "helpful," "profitable." The form which is employed here is possibly to be rendered "as Onesimus." Paul, reflecting on the meaning of the name, might be saying that he has begotten the slave as a useful person, as a true Onesimus. In verse 11 Paul plays on the meaning of the name "Onesimus." He whose name means "useful" was formerly "useless," but now to both Paul and Philemon he is "useful." Paul (v.

12) sends Onesimus back to Philemon (cf. Knox, *op. cit.*, p. 25), to be received "as himself"—a "new Onesimus—Onesimus really himself" (*idem*). The affection of Paul for the converted slave is expressed in the warmest terms: he refers to Onesimus as his heart, "mine own bowels" (AV), "my very heart" (ERV).

Paul's inclination was to keep Onesimus with him in order that Onesimus in behalf of Philemon or in Philemon's place might minister to him in the bonds of the Gospel (v. 13). But he determined not to do anything without Philemon's consent in order that the latter's goodness (or benefit or favor) might not be of necessity or compulsion (v. 14).

Perhaps Onesimus had departed (v. 15) for a short time that Philemon might receive him in full (or "permanently," see Moule *ad loc.*). But Paul has in mind (v. 16) Onesimus' being received not as a slave but as more than a slave, a brother beloved, a fellow Christian, dear to Paul but even more to Philemon. If Philemon holds Paul as a close friend, Paul would have him receive Onesimus as he would himself (v. 17).

Paul gives his bond that if Onesimus has wronged Philemon or has caused him loss, if he owes him anything—Paul himself affirms it in his own handwriting—he will make restitution. This is not to mention the fact that Philemon owes Paul his own self (vv. 18-19)! Then addressing Onesimus as brother (v. 20), the apostle employs a verbal form resembling the name "Onesimus," indeed a form of the verb from which "Onesimus" is descended: Let me have profit or joy from you in the Lord. He would have Philemon refresh his heart (his bowels) in the Lord (cf. vv. 7 and 12). Paul expresses confidence (v. 21) in Philemon's obedience and says that he knows that Philemon will do more than he says. The "more" could very well be the manumission of Onesimus that he might freely serve in the cause of the Gospel and refresh Paul's heart (as Philemon had refreshed the hearts of the saints). Paul would have Philemon prepare a room for him. His hope is to be released from imprisonment and to be granted to Philemon and the others addressed through their prayers (v. 22).

Conclusion. As is Paul's custom, he sends greetings. Epaphras, Paul's fellow-prisoner, and Mark, Aristarchus, Demas, and Luke his fellow-workers are mentioned. The apostle concludes with a benediction (v. 25).

JOHN H. SKILTON
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REVIEW OF

Current Religious Thought

MY DISTINGUISHED CONFRERE, Dr. John Gerstner, is frequently a man worth quoting. A short time ago he said, "The ministers today are not so much poisoning their people as they are starving them to death." He went on to add, "One of the hopes of orthodoxy is that we can fill up the void."

As is frequent with Dr. Gerstner, his thinking sets me to thinking, and I remembered something which had come to my attention in J. B. Phillips' most recent book, *God Our Contemporary*.

It is not, I repeat, that the thinkers, the writers, and the leaders of popular thought, in whatever media, have for the most part studied Christianity and rejected it as un-historic, impractical and outdated. It is simply that they have not studied it at all! I believe their attitude of almost total ignorance to be quite indefensible, and I find myself in agreement with a friend of mine who was discussing on television the Christian position with four leading London journalists. He asked them simply whether any of them had given five consecutive minutes (minutes, mark you!) to the serious study of what Christianity had to say, and every one of them admitted that he had not. Whereupon my friend remarked kindly but firmly that if that were the case no real discussion could possibly take place. In my own experience I find

it perfectly extraordinary that men and women of unusual ability in their respective spheres have rarely taken the trouble to give their adult attention to such a unique way of life as that proposed by Jesus Christ. . . . Such people are worse than "grandstand critics," for not only are they criticizing a game in which they are not themselves involved, but they have seldom taken the trouble to acquaint themselves with the rules!

¶ Another quotation comes from a book by Denis De Rougemont, *The Devil's Share*. Rougemont, as you know, has done as enthusiastic reporting on the devil for the continentals as C. S. Lewis has been pleased to do for the English-speaking world. Rougemont is closer to doctrine than is J. B. Phillips, but he is thinking along the same lines.

I know few occupations more decried in our century, few words which hold less appeal for our contemporaries, and I am not speaking of the uncultivated out of the intellectual élite. You meet great scientists, philosophers, moralists, writers, known throughout the world; nine times out of ten, these masters of modern thought confess to you without the least blush, slightly astonished at the question, that they have not read in their lives a single theological treatise. They would be

even more astonished if they were told that this is evident in all their work: they would not quite see the connection. I consider that this involves a retrograde attitude, more alarming for the future of culture than the misdeeds of the fascist hordes.

If we can read "communist hordes" for "fascist hordes" (and I am certain that fascism is far from dead) we can update what Rougemont has to say. Reading Gerstner, Phillips, and Rougemont, we arrive in all three cases with the same answer, and if we are doing any serious thinking we know that what they are saying is desperately true. Trueblood put his finger right on it and we have all read his diagnosis of the "cut-flower civilization." The roots have either been cut or they are in a sad state of atrophy. It is not only a question of whether we are giving theological content in places where we can carry on theological conversation; it is the wider question of the apparent total irrelevance of all our theological concern in the intellectual world which we long to penetrate. We have a double problem: first, what is the content of what we have to say; second, what is the relevance of what we say to the world in which we live?

¶ There are some things we ought to be doing. The times cry for expository preaching which, in its simplest form, requires just four things: (1) what does Scripture say (2) what does Scripture mean (3) what does Scripture mean to me (4) what do I plan to do about it? Expository preaching ought to be orientated to some doctrinal system and, if you like, the emphases of our preaching should lie in doctrinal content.

We need more training schools for laymen and for teachers. One successful Texas minister with a church so large he "cannot do it all" does fundamentally two things: he preaches at public worship services, and he teaches his teachers in an inclusive teachers' training program.

Laymen's classes in theology are springing up in various parts of the country—people are hungry!—and so many of them are ready for stronger meat than what has been given them from so many pulpits. In Pittsburgh successful classes in just plain ordinary theology are being organized every fall and spring, and the demand for more such classes is almost endless. Among the signs of our times here is a sign. "If you know these things, blessed are you if you do them."

ADDISON H. LEITCH

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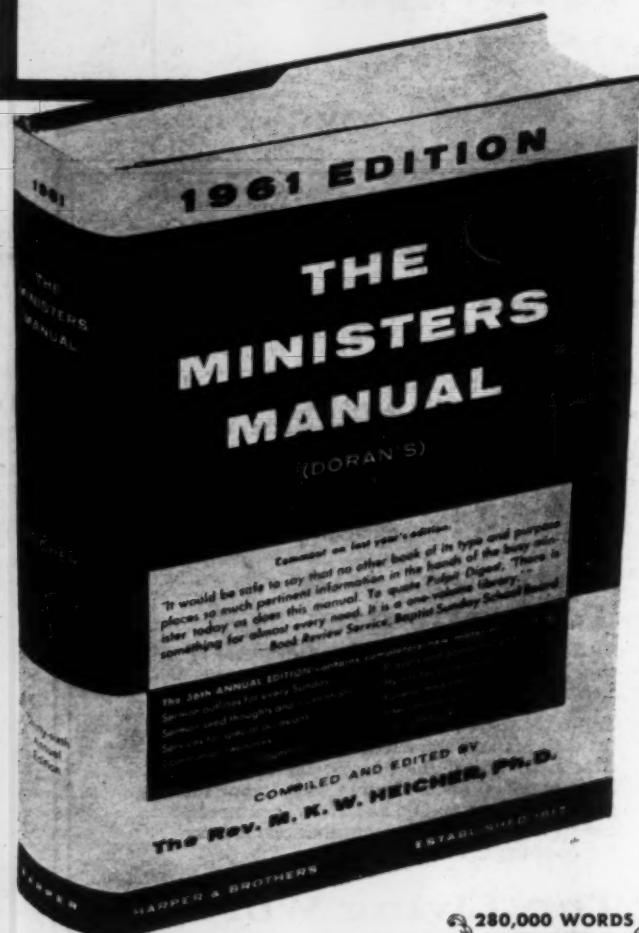
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